UNION
THEOLOGICAL
SEMINARY
NEW YORK

The
CHRISTIAN CENTURY

A Journal of Religion

Amana—The Glory Has Departed

By Marcus L. Bach

Methodist Reunion

An Editorial

A Gentle Reader Drops The Adjective

By Hugh Stevenson Tigner

15 Cents a Copy • August 28, 1935 • Four Dollars a Year

SEP 5 1935

XUM

In This Issue

HUGH STEVENSON TIGNER has become known to readers of The Christian Century as a reviewer of books and occasional writer of special articles. Mr. Tigner is one of the leaders among the younger clergy of the Universalist church, and is at present minister of the church of that denomination at Middletown, N. Y.

MARCUS L. BACH attracted national attention with his article, "Behind Trappist Walls," which appeared in these pages in the issue of June 12. In the present article Mr. Bach continues his studies of little-known religious communities in the United States, taking up in this instance the Amana community in Iowa. Mr. Bach, after preparing for the ministry, served on the staff of the Expositor, and as director of religious drama for the church federation of Cleveland. He is at present connected with the experimental theater of the University of Iowa, making his residence at Iowa City, Ia.

E. T. BUEHRER is minister of the Congregational church, Haworth, N. J., and one of the best known of the book reviewers contributing regularly to The Christian Century.

To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few stamps with your postmaster, or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

In requesting change of address, subscribers will help us by observing the following suggestions:

(1) Give present as well as new address.

(2) If convenient, tear off and enclose address on present wrapper.

Publishers,
THE CHRISTIAN CENTURY.

The CHRISTIAN CENTURY

August 28, 1935

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — KIRBY PAGE
FRED EASTMAN — ROBERT A. ASHWORTH
THOMAS CURTIS CLARK

Staff Correspondents

EDWARD SHILLITO (London) — E. GUERON (Istanbul)
MARCUS A. SPENCER (Glasgow) — VERE V. LOPER (Denver)
STANLEY A. HUNTER (San Francisco) — ADIEL J. MONCRIEF, JR. (Tampa)
T. T. BRUMBAUGH (Tokyo) — IVAN LEE HOLT (St. Louis)
R. H. MARKHAM (Vienna) — EDGAR DEWITT JONES (Detroit)
FRANK RAWLINSON (Shanghai) — E. TALLMADGE ROOT (Boston)
W. A. VISSER 'T HOOFT (Geneva) — T. MARKHAM TALMADGE (Honolulu)
E. A. FRIDELL (Seattle) — W. S. ABERNETHY (Washington)
ROY L. SMITH (Los Angeles) — E. W. STODGHILL (Minneapolis)
JOHN RAY EWERS (Pittsburgh) — P. OOMMAN PHILIP (Nagpur)
ERNEST THOMAS (Toronto) — MAX STRANG (Buffalo)
DON T. TULLIS (Cleveland) — C. D. BRODHEAD (Philadelphia)
CHARLES T. HOLMAN (Chicago) — EDMUND B. CHAFFEE (New York)
VINTON E. MCVICKER (Columbus) — JOHN CLARENCE PETRIE (Memphis)
JOSEPH MARTIN DAWSON (Waco) — E. K. HIGDON (Manila)
JOSEPH MYERS, JR. (Kansas City) — E. G. HOMRIGHAUSEN (Indianapolis)
CLARENCE A. NEFF (Mexico) — EDWARD MOWBRAY TATE (Bangkok)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 1075
- Methodist Reunion 1078

Quintus Quiz: Early One Morning 1080

Contributed Articles
- A Gentle Reader Drops the Adjective, by Hugh Stevenson Tigner 1081
- Amana—The Glory Has Departed, by Marcus L. Bach 1083

Books
- The Passing of the Gods, by V. F. Calverton 1086
- Socializing Our Democracy, by Harry W. Laidler 1086

Correspondence 1087

The Question Box 1088

News of the Christian World
- Correspondence from New York 1089
- Correspondence from Germany 1089
- Correspondence from Memphis 1090
- Correspondence from India 1091
- Correspondence from Minnesota 1092
- Correspondence from the New South 1093

The New Films 1095

Books Received 1095

Calendar of Coming Events

Aug. 22-Sept. 1. Free Methodist annual conference and camp-meeting, Clay City, Ind.

Aug. 24-Sept. 2. 26th annual general Bible conference, Stony Brook, L. I., N. Y.

Aug. 25-30. Institute of human relations, Williams College, Williamstown, Mass.

Aug. 27-Sept. 1. United Brethren White River annual conference, Indiana central college, Indianapolis.

Aug. 27. World peace day, non-denominational.

Aug. 30-Sept. 2. 3rd annual Long Island Luther league conference, Stony Brook, L. I., N. Y.

Sept. 1-8. Preachers' institute, Claremont Junction, N. H.

Sept. 3-6. Conference of Congregational-Christian ministers of Illinois, Tower Hill, Mich.

Sept. 3-6. Tower Hill Congregational convocation, Tower Hill camp, Sawyer, Mich.

Sept. 3-8. National Council of Methodist Youth, Chicago.

Sept. 4. Y.M.C.A. state religious emphasis conference, Turkey Run, Ind.

Sept. 6-12. Sixty-first annual convention, W.C.T.U., Atlantic City, N. J.

Sept. 10-11. Baptist semi-annual meeting, Memorial Baptist church, Indianapolis, Ind.

Sept. 16. Diocesan convention (Episcopal), Topeka, Kan.

Sept. 16. Presbyterian Fall meeting of Indianapolis Presbytery, Indianapolis, Ind.

Sept. 16-17. State ministers' fellowship, interdenominational, St. Paul's church, Waco, Texas.

Sept. 17-18. Pastors' conference for clergymen in the Connecticut valley, Hartford seminary.

Sept. 17-18. United Presbyterian Indiana Presbytery, Rushville, Ind.

Sept. 18-23. Methodist Indiana conference, Bedford, Ind.

Sept. 19. Public monthly meeting, New York branch, Woman's Foreign Missionary society, New York, N. Y.

Sept. 23-26. National Eucharistic congress, Cleveland.

Sept. 23-30. Y.M.C.A. membership round-up.

Sept. 26. Northern Minnesota Methodist episcopal conference, Minneapolis, Minn.

Sept. 27. Indianapolis council of federated church women, president and boosters luncheon, Tabernacle Presbyterian church, Indianapolis.

Sept. 29. Promotion day in church schools.

Sept. 29. Evangelical and Reformed Sunday school association.

Sept. 30-Oct. 4. Methodist Leadership rallies, speaker Miss Blanche Carrier, Philadelphia, Pa.

Nov. 5-7. Conference of Evangelical Fellowship, Berkeley, Calif.

The Christian Century

An Undenominational Journal of Religion

VOLUME LII | CHICAGO, AUGUST 28, 1935 | NUMBER 35

EDITORIAL

AS the years pass, it is noticeable that the annual Labor Sunday messages of the Federal council of churches are coming to have a public importance which was probably undreamed when first the custom of issuing them was launched. No other documents regularly issued by the forces of united Protestantism are given equal attention in the secular as well as the church press. This year's message, which will be read in a host of Protestant pulpits next Sunday, does not differ much from those which have immediately preceded it. It calls attention again to the economic crisis around the world, to the potential plenty offered by technology, and declares that the solution for present difficulties lies in raising the income of the masses and providing security of employment. But the message for 1935 does take an unequivocal position on two issues which will be resented as partisan in certain quarters. It demands free speech and the protection of all civil rights for minority groups throughout this period of tension, and it exhorts workers to continue to organize and join labor unions over which they have complete control. Despite the protests which may be made against such declarations, the Federal council is right in putting itself thus unequivocally on record. If united Protestantism is to intervene in the social struggle at all, it should do so in words of plain meaning. Otherwise it had much better say nothing.

The Labor Sunday Message

Where the Loss of Will Rogers May Be Most Deeply Felt

LITTLE remains to be said concerning the shock to American emotions delivered by the death of Will Rogers in the accident which cost him and Wiley Post their lives. Now that the blow has fallen, one wonders whether the sudden death of any other American could have affected the public in quite the intimate and shattering fashion that this has. There are others whose deaths might be chronicled with equally large headlines—or even larger—but one doubts whether anything would be felt analogous to this deep sense that a personal friend, a boon companion of those off-hours when one sits slippered and relaxed before one's own hearthfire, has gone. Yet with all the expressions of sorrow which fill the press, it is doubtful whether the country has as yet awakened to the manner in which the passing of Will Rogers may eventually be most deeply felt. He may soon come to be missed for the contribution which he made to the cause of wholesome movies. Will Rogers never did much preaching on decency in the motion picture world; occasionally he loosed a shaft of satire against some of the foibles of his Hollywood neighbors, and once or twice we can remember his having gently chided some of the injudicious activities of poorly advised reformers. But Will Rogers in his own character was the strongest bulwark for decency in the motion picture studios. It was not only that he was clean himself; he was a living demonstration to the Hollywood moguls that nothing pays so well as cleanliness. Will Rogers could be healthy-minded in the fetid Hollywood atmosphere without being sentimental or saccharine or stupid. And he commanded an unequaled box office response. America will be the loser if, now that he has gone, Hollywood forgets what he had to teach.

Protests Continue Against the Berlin Olympics

FROM two widely different sources official protest was made last week against the holding of the Olympic games in Berlin next year. The Austrian government announced that no Austrian athletes would be permitted to compete. And the Pennsylvania posts of the American Legion sent a resolution to the Amateur Athletic union of this country demanding that America refrain from giving this inferential endorsement to the nazi conception of good sportsmanship and fair play. Since the protest in these columns against American participation at Berlin, with the proposal that the games be moved, large numbers of queries have been received asking what definite action Americans who feel the same way about this matter may take. Two methods of making a protest that will be felt are open to any who desire so to do. In the first place, letters addressed to the local press will gain attention. If these letters are sent to sports editors rather than to the gen-

eral editorial department they are likely to make an even deeper impression. In the second place, the Amateur Athletic union is an autonomous body, made up of local units. Protests made in these local units, leading to the passing of proper resolutions which can then be forwarded to the central headquarters, will also have an effect. It is unfortunately true that the officers of the A.A.U., by agreeing that the nazis had met the requirements of the situation, have so involved their "face"—to use an oriental term—that they will not back down unless they are confronted by an overwhelming expression of public opinion. But such an expression seems to be in process of formation. And the officers of the A.A.U. are not absolute monarchs over American sport.

The Massacre of Automobile Victims Continues

REPORTS from cities in many parts of the country, compiled at the end of June, show that the slaughter of Americans by the automobile continues. A year ago the country was horrified when it learned that 36,000 persons lost their lives in automobile accidents in the United States during 1934, while more than a million were injured. Civic clubs, insurance companies, newspapers and all sorts of agencies immediately launched a campaign to end this massacre. There have been few Americans who have not found themselves exposed in some fashion to this automobile safety drive during the past six months. All the effort, however, seems to be making next to no difference in the statistics of slaughter. On the basis of the figures just announced, the total decrease in the number of deaths for this year —if present ratios are maintained—will not be sufficient to pull the figures below the 36,000 mark. There is not much point in commenting further on the horror of these figures, or in comparing them again with our losses in war or in natural disasters which have left a permanent impression on the public mind. But there is point in asking why, in the face of this horror, the agitation for safety continues to say so little about two factors which obviously play an important part in keeping up the slaughter. Liquor and the over-engined car —why is so little being said about them? Can it be that the millions now being spent on automobile and liquor advertising has any influence on this strange reticence in the press? But how long can any paper or any organization which is pretending to campaign for safety keep up that bluff if this silence is maintained?

Mussolini Shows He Wants War

THE effort of Great Britain and France to dissuade Italy from invading Ethiopia has broken down. After three days of impassioned pleading at Paris with the representatives of the Italian dictator, Captain Eden and M. Laval were forced to adjourn the three-power conference with the open admission that their efforts "have not yet been able to find a basis for discussion which would permit solution of the conflict." Vague words were added to the formal communique promising that the desperate last minute attempts of the two nations to head off open war "will be pursued through diplomatic channels." But nobody is fooled. Talk about making a new effort when the league council meets next week raises no hope anywhere. The conviction is now general that Mussolini has determined to have his war, and that nothing will stop him. Had it been otherwise, the offers which the British and French are reported to have made during the Paris conference could hardly have been treated in Rome with such disdain. Under other circumstances, the spectacle of Eden and Laval calmly offering Mussolini complete economic and military control of Ethiopia, even to the placing of Italian officers over Ethiopian troops and police, retaining for Ethiopia nothing more than the hollow pretense of independence, would have aroused the noisy scorn of the world. What justice, what right would there have been in any such parceling out of the actual control of a supposedly free state by the diplomats of Europe? But the world is sufficiently in dread of the consequences of an Italian invasion to be willing to accept even this cynical means of keeping the peace. However, Mussolini will have none of it. And now it becomes necessary for the world to realize that all the talk of il duce about the glory of war and the necessity for war to cleanse the lives of Italian youth has not been empty talk. This devotion to war, to conquest as a way of life, is the mind and soul of fascism.

Catholicism and Birth Control

ONE letter sent out by an archbishop does not constitute an official promulgation of policy by the entire Roman Catholic church. But the letter which, according to our Minnesota correspondent, Archbishop John G. Murray ordered read from the pulpits of his archdiocese on August 18 constitutes an event of sufficient importance to require national consideration. So far as the archbishop is concerned, the letter is a declaration of war on the whole movement which is loosely spoken of as birth control, and imposes the most severe penalties of the church—denial of the sacraments—on all who have any further contact with it. This appears not only to require that doctors and nurses who are Catholics must have nothing to do in any way with birth control or sterilization campaigns or activities, but the sweeping terms of the archbishop's letter seem to make it incumbent on all Catholic drug store clerks and similar workers to give up their employment if they are to remain in a state of grace. American women, however, will be especially interested in that portion of the letter which commands Catholic women to withdraw from all organizations which have approved study of the problems of population. Since this includes the most conspicuous women's organizations in the country, the archbishop is putting his authority up against the natural desire of Catholic women to participate in the ordinary activities of American community life. His order amounts to a de-

mand that Catholic women segregate themselves from other American women, and it remains to be seen how far they will obey. In the meantime, the archbishop's blast introduces another element of confusion into an already too-confused situation. For it comes at a time when powerful Roman Catholic influences are supporting dissemination of information regarding the "rhythm" method of practicing birth control. Physicians may argue as to the merits of this method, but that it *is* a method there can be no denying. If Archbishop Murray is to be taken literally, however, this method should be as much under the ban of the church as any other.

Streicher Reminds America Of Lynching Disgrace

IT will do Americans no harm to read with care parts of the speech which Julius Streicher, leader of the fanatical anti-semitic wing of the nazis, delivered in Berlin on August 15. More than fifty thousand Berliners are reported to have listened while Streicher spoke—a wild, illogical harangue of which large parts, according to the correspondents, were unfit for circulation through the mails. Doubtless the well-drilled nazi press has by this time made the essential parts of the speech familiar to all the rest of Germany. And one point in it, at least, may be counted on to circle the globe. That was the juncture at which Streicher, turning on American critics of nazi offenses against Jews, shouted: "In America they get excited when in Berlin or anywhere else anything happens to Jews that is not pleasant. Whose business is it when we pass laws that will bring us quiet? Whose business is it when we clean our own houses? . . . We read almost every week of the lynching of an American Negro who wronged a white woman, but we merely say, 'It serves them right,' and do not worry about it. Still, as far as I know, no Jew has been beaten to death in Germany." Without bothering with the statistics in this declaration, which are open to argument both as they apply to America and to Germany, honesty compels a facing of the charge. Such a *tu quoque* as this has been inevitable from the start of American criticism of nazi brutality, and will inevitably follow any expression of criticism in this country directed against savagery abroad. Of course, there is some difference between the outburst of a lynching mob, and the deliberate fomentation of race hatred as a government policy, to be whipped up and extended by all the devices at the command of a government. Nevertheless, even a Streicher should remind Americans that they have no moral right to demand race justice of the nazis without demanding it—and working for it—at home.

Dr. Schacht Nears the Breaking Point

BUT while Americans may thus be willing to admit that there is some point to the strictures leveled against them by the nazi's leading anti-semitic agitator, Dr. Hjalmer Schacht, last representative of conservatism in the Hitler government, appears to be getting fed up with the excesses of the brown-shirted "wild men." Streicher made his inflammatory speech in Berlin under government auspices on a Thursday. On the following Sunday Dr. Schacht went to the east Prussian fair at Königsberg to throw down the gauntlet to Streicher, Göbbels, and all the rest of the nazi party radicals. "There are certain contemporaries," cried the minister of economics and president of the Reichsbank, "of whom one can think only with the prayer in mind, 'O Lord, preserve us from our friends!' These are the people who at nights heroically smear paint on shop windows, who brand every German who buys from a Jewish shop a traitor, who call all former free masons scoundrels, and who are unable to distinguish between religion and the abuse of the pulpit." After a public speech of that sort it is hard to see how Hitler can postpone much longer a showdown within his own official family, even though the German press is reported not to have printed these parts of Dr. Schacht's onslaught. It may be charged—and perhaps with considerable truth—that Dr. Schacht is using this method to provide an excuse for the failure of an economic policy, or as a means of escaping from the responsibility of continuing to direct that policy, after its collapse has become certain. On the other hand, he undoubtedly speaks for a portion of the financial and industrial community whose support was essential in bringing the nazis to power. If now Dr. Schacht has reached the breaking point, that is a matter of no small importance.

Mexico Finds Liquor Handicap To the Socialized State

HARD LIQUOR may not be the most serious problem in Mexico, but it is serious enough to be causing a strong agitation in favor of the close restriction or even the prohibition of its manufacture. President Cardenas, who himself started an anti-alcohol campaign when he was governor of the state of Michoacan, has expressed his hearty approval of this movement. The chief demonstrations lately have been made by feminist organizations, some of which, adopting Carrie Nation tactics, have stormed saloons and dumped their stock in the gutters. Even this rather violent and lawless procedure did not elicit any presidential criticism. Delegations of women, it is reported, have been besieging the president's train on a recent tour and beseeching the president to have laws passed to close the saloons and to ban distilled liquor. He has encouraged them to hope for such legislation and is lending his influence to support a nation-wide anti-alcohol drive to be held in October. The religious motivation is said to be conspicuously absent from this temperance drive. Some of the feminist groups have simultaneously petitioned for the closing of the saloons and the opening of the churches. Certainly these women campaigners against distilled alcohol are not following the program of the W.C.T.U. and, religious conditions in Mexico being what they are, they are all the more likely to get what they want on that account. Religion has some-

thing to say about temperance too, but people who have no religion but do have common sense are not estopped from observing that when men with meager incomes spend money for liquor they have less to spend for anything else. President Cardenas says with emphasis that liquor seriously complicates both the labor problem and the land problem, both of which are so difficult and delicate that such complication is too dangerous to be risked. Cardenas may be an enemy of religion, but he has his qualities as a vigorous and statesmanlike leader of his people in other respects.

Methodist Reunion

ONCE more the three principal branches of Methodism in this country are to vote on a plan for reunion. The schism which would be healed by adoption of the proposal made by the commissions which met at Evanston, Illinois, during the second week of August goes back, not to 1844, as the press has stated, but to 1830, when the Methodist Protestant church seceded over the issue of lay rights. Long ago the question which precipitated that first fissure ceased to divide, for lay rights are now amply recognized in all three of the bodies contemplating reunion. But the division of 1844 was of a different and deeper nature. It was sectional; it foreshadowed the war between the states. If now the time has come when that breach can be healed, something is involved of far more importance than the mere formation of a Protestant church with more than eight million members and several billion dollars' worth of property. Such a reunion, if consummated, will be evidence that the sectional lines in the national community, scarred so deep by civil war, are actually fading away.

The exact terms of the plan of reunion adopted by the commissions of the Methodist Episcopal church, the Methodist Episcopal church, south, and the Methodist Protestant church have not yet been made public. Final judgments will be withheld until those terms are available. But the negotiators, at the conclusion of the Evanston meeting, authorized publication of a summary of their agreement which makes it possible to discern the main outlines of the reunited church as they would establish it. The distinguishing features of the denomination, which would bear the simple name, "The Methodist Church," would be:

1. An episcopally administered body, with lay representation in all its conferences. This represents a return by the Methodist Protestant church to the original form of American Methodism, with recognition of the principle over which that schism took place.

2. This episcopacy, however, would no longer be the creation of the church as a whole, as is the case now in the two episcopally governed denominations. Bishops would be elected by jurisdictional, rather than by general, conferences. This practice may be said to follow the precedent set by the Methodist Episcopal church, which now gives its central conferences on mission fields power to elect bishops whose jurisdiction is confined to those fields. Whether the bishops to be elected by the jurisdictional conferences in the United States would have power outside those jurisdictions is not made clear by the statement of the commissioners.

3. The church, while reunited, would be divided in three ways. First, there would be five geographic jurisdictional conferences in the United States, one to include the Pacific coast and the other four roughly to divide the territory east of the Rockies into four fairly equal parts. Second, there would be one racial jurisdictional conference in the United States, made up of Negro churches. But Negro churches now in predominantly white annual conferences in the north would be permitted to remain in those conferences. Third, there would be an unspecified number of central conferences on the major mission fields. What difference, if any, there would be between the powers of jurisdictional and central conferences is not yet clear.

4. There would be one general conference for the entire church. This would meet every four years, as would the jurisdictional conferences. Delegates to both the general conference and the jurisdictional conferences would be elected by the annual conferences. The powers of the general conference remain vague; the official statement says that jurisdictional conferences "will elect their own bishops and will take over many of the functions formerly exercised by the general conferences of the three uniting churches," without naming the powers reserved to the general conference. Apparently, these would consist largely of constituting and maintaining benevolent boards and writing the Book of Discipline for the denomination. As a matter of fact, the foggiest—and in some senses most important—issue in the whole plan concerns the status of the future general conference. Is it a body with real power, or largely window-dressing? More must be known before this question can be finally answered, but on the answer depends the reality of a united church.

5. There would be a council of bishops, but the functions and powers of that body are not specified in the "summary" that is before us.

6. There would be a judicial council, or supreme court, to pass on the legality of acts of the general conference. Whether this body would also have the right to pass on acts of the jurisdictional and central conferences is not indicated. This provision represents adoption for the united church of an organizational feature of the southern church which the northern church has, so far, refused to approve. Despite long agitation, the northern church has maintained the right of its general conference to judge the legality of its own acts.

As the plan stands, if approved, there will meet a uniting conference of the three present denominations. In this the northern church will have 400 delegates, the southern church 400, and the Methodist Protestant church 100. Since the latter has its strength largely in Maryland and the Virginias, the balance of power in this conference will be in southern hands. This conference will write the constitution and Book of Discipline of the united church. Whether the jurisdictional conferences will have the power now granted to the central conferences of the northern church to revise or

adapt the Book of Discipline to fit their own needs is another thing not yet made clear.

Consummation of Methodist reunion on the basis of this plan will require, the commissioners estimate, at least six years. The plan must first be approved by majorities of two-thirds in the three present general conferences, two of which meet next year, while that of the southern church meets in 1938. Then it must be passed by the annual conferences. Two-thirds of those in the Methodist Episcopal and Methodist Protestant churches must vote approval. In the southern church a three-fourths majority of the annual conferences is required.

Here then, in rough outline, is the plan of reunion which now confronts the Methodists. It is safe to say that no bodies of American Protestants have faced a more important or more difficult decision. Important because, as has been said, reunion on such a scale and across sectional lines would have far-reaching effects on American thought and life. Difficult because of the conflict of idealisms which the plan involves. This conflict, it is safe to predict, will be fought out largely within the northern church. Ten years ago it was the southern church which rejected the plan of union between the two episcopal branches, but this time the decision will probably be settled in the northern body. And the only Christian way of dealing with this conflict is to face it openly and decide it, one way or the other, without resort to subterfuge. The conflict will come over the status of the Negro in the reunited church.

Full discussion of this issue cannot even be attempted now. As the period of discussion and voting among the Methodists continues, this crucial problem confronting them will be treated in these pages in many aspects. But there are certain factors with regard to this particular issue which are as clear now as they will be six years hence. Some of these factors may be at least briefly pointed out.

It is clear, for one thing, that this plan of reunion confronts the northern church with the requirement that it shall officially recognize a theory of race relations which it has never before been willing to endorse. At the same time, the southern church is confronted with the necessity of giving a measure of recognition to the rights of the Negroes already in the northern church which goes beyond that which much sentiment in the south is prepared to give. The result is this compromise, which leaves the Negro in the united church on the basis of a sort of equality at the altar, but segregates him in a jurisdictional conference by himself—a guard against an assertion of equality in the pew.

Nothing will be gained by intemperate criticism of the southern church for imposing this scheme of racial segregation on the contemplated reunion. As a matter of fact, the devotion of the northern Methodist church to the principle of no racial discrimination has always been more theoretical than real. There have, to be sure, been no *legal* discriminations on the basis of race. Negroes have been elected bishops by the northern general conference with full theoretical rights to preside over white conferences and actual recognition of the right to preside over the general conference. Some Negro churches have been admitted to white annual conferences, and in a few cases predominantly white conferences have elected Negro members as delegates to the denominational general conference. But on the whole, and as a general method of administration, the practice in the northern church has been to regard the Negro as part of a distinct racial bloc, with the overwhelming majority of the Negro churches placed in Negro annual conferences. This tendency has been emphasized by the frequency with which the votes of Negro delegates to the northern general conference have been cast as a bloc, in a manner more than faintly reminiscent of the employment of votes from southern states in republican national conventions.

On the other hand, the Southern Methodist church, whatever its social theory, has been a leading force—it might almost be said *the* leading force—in the fight to secure social justice for the Negro in the south. Although the southern denomination contains practically no Negro churches (it solved that social problem for itself by setting aside its former slave members after the civil war in an independent organization, the Colored Methodist church) it has taken ground on the racial issue which, from the southern standpoint, is unprecedentedly bold. And the women of the southern church, in their endorsement of the federal anti-lynching bill and in many other tests, have acted on this issue in a way which is beyond praise.

All the parties to this contemplated reunion, therefore, need to enter on this period of decision in a spirit of mutual forbearance and sympathy. Dozens of important issues, some of them not yet visible, it is safe to say will emerge for debate when the precise terms of the proposal become known. But the decisive issue, the issue which cannot be dodged and which should be treated with the utmost candor, will be this issue of the status of the Negro. As to this issue, The Christian Century believes that at least three distinct questions will have to be answered.

In the southern church, there will arise the question as to whether this scheme for a segregated racial conference *is* the best that can be offered under the present conditions. Obviously, the commissioners of the southern church have believed that it is, and have persuaded the other commissioners to that effect. But the Christian world should not be greatly surprised if, from within the southern church itself—having in mind now some of the younger clergy and some of the most influential women of that communion—voices speak out to challenge this assumption. And in view of the fact that both the Protestant Episcopal church and the Roman Catholic church continue to function in the south without giving formal sanction to racial discrimination, there is at least a chance that this implicit acknowledgment of the social helplessness of Methodism may be disavowed.

In the northern church, there will arise the question as to whether a union which writes this recognition of racial discrimination into its basic law represents a genuine gain to the cause of the kingdom of God. Few members of the northern church, it will presently ap-

pear, will be inclined to boast over the record of that body in its actual—as distinguished from its theoretical—dealing with this baffling human problem. Nevertheless, it can be taken for granted that hundreds of ministers and laymen in the northern church, who insist that they believe in the Christian gospel whether or not they are able to put it into practice, will find themselves involved in deep searching of heart before they can bring themselves to vote for a plan which, despite all efforts at verbal dissimulation, does propose to write jimcrowism into statutory Methodist law. The same issue comforts conferences on mission fields, where the race issue is paramount.

And among the Negroes now in the northern church, if this plan is approved the question will inevitably arise as to whether they shall stay in the reunited denomination or get out. It is an old question for Negro Methodists. The first of them felt impelled to get out as long ago as 1816, to form the African Methodist Episcopal church. Another group got out in 1820 to form the African Methodist Episcopal Zion church. The Colored Methodist church, as has already been said, was gently but none the less firmly invited to get out in 1870. None of these Negro branches, it should be noted, is included in the negotiations for reunion. If now the Negroes still left in the denomination are set apart in a jurisdiction by themselves, the younger among them may be counted on to ask whether complete independence, with whatever financial hardship it may involve, is not preferable to acquiescence in such a drawing of the color line in the constitution of the church.

For the next six years, or until the issue raised by the report of this commission on reunion is settled, the whole religious world will be watching the Methodists of America. And not only the religious world; the world which accounts itself outside the realm of religion will be watching with equal care as soon as it perceives the import of the decisions which the Methodists are about to make. As the process goes forward of submitting this proposal to the various bodies which must pass on it, all Christian men will have one underlying hope regarding it. That is the hope that no decision, either way, may be made hastily or under the impulse of surface emotion.

To that The Christian Century would add the hope that the plan as adopted at Evanston may not be taken as beyond amendment. For we cherish a belief—the basis for which must be reserved for later disclosure—that if younger clergymen and laymen from both sides of the Mason-Dixon line, or clergymen and laymen not quite so directly implicated in the working of the denominational machinery, could get together for mutual conference, a more generous plan than this might be found within the range of attainment. Before ever a general or an annual conference sits down to vote, we would like to see a rank-and-file convention of Methodists—particularly of Methodists under fifty years of age—from north and south of the Ohio. If such a gathering could be held, we believe that when the hour of voting came the choice would be made under much less distress of conscience than now seems likely to obtain in each of these churches which are attempting to respond in terms of Methodism to the moral compulsion of the Christian ideal of a united church.

Early One Morning

EDITOR THE CHRISTIAN CENTURY:

SIR: Writers about children may be divided into two classes, those who do not and those who do remember what they were like in childhood. Those who forget may talk much about the child, but set them in the midst of children—there is no "child"—and they are bewildered. They have set up a certain imaginary "little" one; if they are preachers they address this being; if they write books, in one age they produce "Eric, or Little by Little," and in another age something as remote from reality, though not in the same way.

Mr. Walter de la Mare is not of those who forget. In his "Early One Morning" he has provided a priceless book about the childhood of those who have remembered and with this lovely anthology he has blended his own memories in exquisite beauty. Clearly, as all who know his poems will agree, for him the gates of fairyland have never been closed. He is no sentimental writer upon "the little ones"; he will have none of the easy and clumsy ways with which coarse minds deal with children. There is no condescension on his part as though he believed that "the little ones" will one day grow up and be as wise as he is. He knows the danger of misunderstanding between the two ages. "The paradox is that children so often appear to be more elderly than their elders. They may play at being pirates, Red Indians, dustmen, horses, mothers—and fathers and infants, schoolmaster and scholar, even bankers and medicine-men, but they very seldom play at being children." Of such wise comments the book is full and for them only it would be a treasure-house. What for example could be more telling than the lines quoted from Mr. W. W. Gibson:

> Fools of the jest which God
> Plays ever and again,
> We, who thought old men odd
> Are now the odd old men.

That is the fact so easily forgotten. But when it is forgotten it is hard to cross the bridge into the land which once we knew.

But even odd old men may turn and become as little children and enter into the kingdom of heaven.

Mr. de la Mare does not let our generation give itself superior airs. It is true that we no longer use children as chimney-sweeps, as they did in the days of William Blake. But in years to come our great-grandchildren may be horrified at the number of children killed on our roads today. He gives the figures, which are alarming enough, and on the whole we shall employ our energies more profitably by reducing this figure than by erecting pillories for our forefathers.

Yours in a sorrowful mood,

QUINTUS QUIZ.

A Gentle Reader Drops the Adjective

By Hugh Stevenson Tigner

ABOUT an hour from the time of getting out of bed there arises from this section of the earth a vast noise of rustling, as though ten million dogs were romping in a mountain range of autumn leaves. The American people are digging into their morning newspapers.

Now, we in this hectic and self-conscious age have been given many prescriptions for living wisely on twenty-four hours a day. We have been told how to make proper and efficient use of our time, what moods and attitudes we should cultivate, what to do upon awaking and what to do before going to sleep. My feelings toward these prescriptions are mingled; but I have arrived at two unqualified convictions with regard to beginning the day. They are both negative. First, do not juggle four sticks of dynamite as a setting-up exercise; and second, do not poison the early hours of consciousness with the contents of a daily newspaper.

I am equally strong on both points. If I had to choose between them I would flip a nickel. My own experience has taught me that the way my day works out is partly determined by the way I begin it. I have not discovered any definite morning ritual for aiding my diurnal spiritual success other than taking breakfast and a cup of coffee as soon as convenient. There are no words I repeat, no tune I whistle, no idea I contemplate. I believe there is great truth in what the psalmist said: "In the morning I will direct my prayer unto Thee, and will look up"; but I haven't learned exactly how to do that. I fumble with the idea often, and occasionally blunder into a method for achieving it for that one morning. I have, however, learned distinctly to avoid family altercations and the morning newspaper until some time after breakfast when the day has already struck out for its destiny.

I.

It is only as an afterthought that man appreciates the influence upon himself of his inventions and technological devices. In the eighteenth century a half dozen technical improvements in the textile industry appeared. A century later it was discovered that a social revolution had been inaugurated. Who guessed that Henry Ford's creation of mobile tin a generation ago would be a powerful force in tearing up established folkways, diminishing the meaning of the home, destroying parental authority, and bringing about a revolution in sexual morals? Lewis Mumford has written a revealing chapter on "Glass and the Ego" in which he points out the improvements in the manufacture of glass in the sixteenth century, which made the mirror an article accessible to every household and effected a profound change in human personality. The mirror was responsible for the rise of a new sort of self-consciousness. Indeed, the story of Frankenstein contains an exaggerated truth borne out by every invention: man makes a device, and then the use of that device contributes toward re-making man. That complicated and far-reaching device, the modern daily newspaper, is certainly no exception to this rule.

Just what the full and total effect of the newspaper upon human society has been I would not attempt to say. Manifestly, it has been tremendous. The newspaper, more than any other technological device perhaps, has placed man in a new environment, both for good and for evil. It has subjected human living to new forms of influence, multiplied the dimensions of experience, changed the nature of experience, opened new opportunities. The existence of the United States as one political unit, for instance, would be hard to imagine without the newspaper. The self-government of any sizable group of people would be out of the question without the newspaper. As much as, if not more than, any other factor, the newspaper has contributed toward the creation of a world consciousness, although that consciousness is yet very dim and incomplete. It has made popular enlightenment and intelligent cooperation among vast numbers of people possible for the first time in history. Upon many counts it must be called a source of life enrichment.

On the other hand, the newspaper can be heavily indicted. Like practically all of man's inventions, it has been developed and grafted into the social structure without any forethought as to its consequences, without any plan as to its use. If it has been used for good purposes, it has with magnificent irresponsibility been used just as quickly for bad purposes. On the whole, the only consistent motive behind it has been that it should earn money for its publishers. Whatever worthy social service the newspaper has performed, therefore, has been incidental and sporadic. As often as it has contributed to public enlightenment, it has contributed to public deception. As often as it has made for understanding and friendly relations among different social groups, it has made for misunderstanding and enmity. As often as it has been a boon to self-government, it seems to have acted as an enemy of democracy. In truth, the newspaper, used as an instrument of private profit, has come to be caught in a vicious tangle of economic forces which no honesty and high sense of duty upon the part of its owners can completely overcome. The stereotyped defense of the newspaper against criticism is that it has to print what the public wants. We know, in the first place, that this is no valid argument, for we do not allow the public to be sold all the opium it wants; and in the second place, we know that the newspaper as a rule prints what the plutocrats whom it serves think the public ought to have. No day passes but that some truth or fact of importance to society is deliberately suppressed or obscured.

Thoughtful citizens have long recognized that the newspaper constitutes one of our major unsolved social problems. In it man has devised a powerful social in-

strument that reacts with fatal effect upon his destiny, and thus far he has been unable to guarantee that the influence will be for human good. I am not one given over to lying down like a whipped cur before a difficult social problem, but I confess that this one overwhelms me. I sometimes wonder if it is humanly possible to prevent the newspaper from being used as an instrument of exploitation. Under any circumstances, it gives to a few strategically placed individuals a dangerous power over masses of population. It may be possible that the fortuitous good effects of this device counterbalance or even overbalance the fortuitous evil effects under the present arrangement. Personally, I find newspapers good enough to make a point of perusing their contents, but bad enough to avoid them when I am orienting myself for the coming day. It is this angle of the problem that I wish to consider in the present article.

II.

The newspaper places me in a new world. It makes me a resident of the whole contemporary planet. I am enabled to know some of the salient points discussed by a meeting of scientists in Chicago or London last Tuesday. The deliberations at Geneva and the happenings in the orient are a part of my everyday consciousness. Mussolini is as real to me as the governor of New York. I feel acquainted with the emperor of Abyssinia, and share in imagination some of the feelings of that potentate as his potency is slipping away. This has broadened and enriched my existence. I would not choose to have missed it. Even during vacations I do not feel that I can afford to withdraw from this world in which the newspaper places me.

At the same time I resent that world—I mean the newspaper world. I do not consider it a healthy world. It upsets my equilibrium. I know that it is a world of false perspectives, a world of synthetic composition. It is a crazy, screeching, Alice-in-Wonderland sort of world. I know that I must be on my guard lest I be totally misled and undone. I feel that I must enter that world; but I have learned to prepare myself for the occasion, to be on the defensive when I enter it. I refuse to enter it during the early hours of my day, because it starts me off under undue strain. It tends to make me feel like a chicken yard with a hawk circling above it.

The world that the newspaper brings to me is a very special sort of world. It is not an accurate copy of the real world, nor is it by itself a comprehensible interpretation of what is going on in the world. If I am wise and cautious enough; if I know how to read between the lines, where to place the discount, how to correct the distortions, I can learn something about the real world and add an occasional mite to my understanding. But it is necessary that I be continually on the defensive. I must keep constantly before me the fact that my interest and the interest of the newspaper run counter to each other. I want to know the meaning of experience; the aim of the newspaper is to bring me only the shock of experience. I desire useful information; the newspaper desires simply to excite me. The useful information and increased understanding that it brings me, if at all, is an incidental by-product.

III.

Vincent Sheean, a former globe-trotting reporter, has written some revealing sentences about newspapers in his autobiography. His visit to China in 1927 to write up some of the shock of the Chinese revolution for the American press provides an admirable illustration of my point. He tells us that, to begin with, he arrived on the scene too late—too late from the journalistic point of view, not too late of course from any other point of view. Shanghai and Nanking had already been captured by the kuomintang armies, and it was those highlights which the foreign newspapers were interested in. Furthermore, Colonel Lindbergh flew the Atlantic a few weeks later, and the press proceeded to forget all about the Chinese revolution.

But Sheean's instructions, it would seem, provided something for him to work on even under those unfavorable conditions. He had won notoriety as a bold adventurer during the Riffian wars, and his instructions were to have some "personal adventures" in the Chinese turmoil. These he set out to have. He went bravely into those parts of China from which all foreigners had fled. He courted all the "adventurous" possibilities, but never succeeded in getting so much as a harsh word out of a Chinese. He soon discovered that it was impossible to have dramatic personal adventures in a country where all the inhabitants when treated with courtesy were invariably courteous and kind. From the newspaper point of view his journey was a complete fiasco.

This simple account throws into relief the essential craziness of the newspaper organization, purpose and point of view. Ostensibly, the newspaper is a medium for transmitting information about the interesting and important happenings of the world; but it is actually not that at all, except by accident. The Chinese revolution presented (indeed, it *presents,* for it is still going on) a vast social ferment of interest and importance to the whole world. It would seem that the newspaper might be concerned in making this phenomenon comprehensible and meaningful as well as in telling us that it was taking place. But no; all the newspaper was interested in doing was in reporting the two or three loudest thunderclaps of the storm. This has just as much meaning to foreign readers as if a visitor from Mars should go back and tell his compatriots that the earth is a place where volcanic eruptions occur, giving them a breath-taking description of one of these amazing spectacles.

From any rational point of view, Sheean's experiences in China contained some valuable enlightenment. The fact that a nosey foreigner in the midst of a deep and bitter social upheaval could be so damnably safe and well-treated is certainly an important and interesting fact about China and its revolution. But the newspaper world does not recognize such facts. The reporter would have had to have an ear sliced off in order to have anything considered fit to print. The China of amazing, horrible, disgusting, unusual, illogical, for-

eign things is grist for the journalistic mill. The China of humane manners, respect for personality, and so on, has no place in the newspaper world.

IV.

I think I should have begun to make it plain why I have a defensive attitude toward my morning paper. My newspaper, even when it is not intentionally attempting to deceive or indoctrinate or exploit me in behalf of some ulterior interest, is calculated to make me hysterical or to dehumanize me into a morbid or cynical creature.

The world the newspaper brings to me is an hysterical world. It has become a trite comment that this is an hysterical age. Well, I think the newspaper is both a cause and a reflection of it. The newspaper world is a world of sudden screeching yells, of tumultuous crashes and crises, of startling, weird, unusual, abnormal, dramatic events flashing upon us out of the calm of the previous night. It is composed of the shocks of history. The stream of history in which these events have a logical and understandable context is ignored. What is reported is the contemporary jumping of the fish out of the water. The stream in which he swims and breathes and has his being, the nature of the fish, his previous movements and peculiar habits, the reader has to furnish himself.

Furthermore, the world which the newspaper dumps at my door every morning is predominantly a world of evil, cataclysm, predicament, violence, crime, horror, suffering, disaster, conflict. I remember studying the front page of the newspaper in a city where I was living, finding that fourteen of the twenty-two news items were reports of violence, none of which had any historical importance. They were just what is considered news. The nineteen year-old boy in Michigan murdering his mother with an axe was considered interesting and (I suppose) important to the inhabitants of New York state. The other homes in Kalamazoo where living is conducted on a higher level are not news.

Of course, I can take all this with a shaker of salt—heaven help me if I couldn't; but it is a strain on my sympathy, constitution and inner poise to be reading constantly about a world of social maladjustment, pestilence, emergency, gigantic sea disasters, gangsters, broken homes and meanness. The normal human reaction to this is one of concern. In order to have any faith in that sort of universe I have to be continually justifying it. This is almost too huge a burden, and I am tempted to dehumanize myself either by tossing it off with cynicism and callousness or else by taking a morbid delight in such things. I do not want to do either, yet probably I am forced to do a little of both.

I do not know any sure solution to this problem, not even to the personal angle of it. I do know that the newspaper makes man as certainly as man makes the newspaper, and I know that the best sort of man is not always made. My contribution is the erection of a danger sign on this spot of high potencies where we are in the habit of walking heedlessly. The newspaper will do us serious spiritual damage unless we handle it with the utmost caution. It may damage us anyway; but I find that I can protect myself against some of its undoing effects by being wise to a few of its wiles and by approaching it with all the wariness with which a mongoose approaches a cobra.

Amana—The Glory Has Departed

By Marcus L. Bach

AND God spoke to Christian Metz saying, "As truly as I live, at no time shall ye dissolve the ties of the Community, neither through artful devices or skill or diplomacy or cunning or power of men . . . for there shall come eternal disgrace, shame and disfavor upon those who would cause it; their children shall suffer want and be without blessing in time and eternity. Their material blessings shall melt away and the divine treasure they have disavowed shall be dissolved."

The result of this *Werkzeug* was the founding and development of the seven Amana villages in Iowa which after ninety years of secluded, communistic existence are gradually being absorbed by a new order. How the prophecy is being fulfilled is interesting.

I.

Christian Metz was a German mystic who with a group of early inspirationists settled near Buffalo, New York, in 1843. At a place appropriately called "Ebenezer" dissension arose and Brother Metz, being the chosen instrument of the Almighty, led his little band of the faithful westward. Twenty miles out of Iowa City, Iowa, he built an altar. Here, seized by the Spirit, he transmitted this further word:

> Bleibtreu soll der Name sein,
> Dort in Iowa der Gemein.

So they called the place Bleibtreu (remain faithful) and later designated it by the biblical name of like meaning, Amana, which in Solomon's Canticles has all the adventurous flair necessary to whip a credulous and impassioned people into action: "Come with me from Lebanon, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards!"

The colonies grew and prospered until in the early nineteen hundreds they could have boasted—had they been inclined—of twenty-five thousand acres of productive Iowa land, of cattle, vineyards and fields, of utter independence of the outside world, of woolen

XUM

mills and factories, of affluence and peace, of churches where the *Werkzeug* still spoke for the Almighty and where youth was content to embrace the old translucent gospel of the inspirationists.

The constitution of the colonies was basically religious. It began: "The foundation of our civil organization is and shall remain forever God, the Lord, and the faith, which he worked in us according to his free grace and mercy, founded upon (1) the word of God, (2) the testimony of Jesus through the Spirit of prophecy, (3) the hidden Spirit of grace and chastisement."

Land, from the start, remained common estate and property. The member living in the community went out each morning to work his alloted parcel. At night he returned to eat with his fellows in a community refectory where the women prepared the meals, serving Amana bread and Amana sausage together with Amana milk and Amana vegetables set in *hausfrau* fashion on tablecloths woven in Amana mills.

The common expenses of the society were defrayed by income from the land and other industries. The surplus—which by the grace of God was always seemingly assured—was applied to the improvement of the common estate.

An Iowa Commune

Article V of the constitution was never questioned during those many years of praise and plenty: "Every member of this society is in duty bound to hand over his or her personal and real property to the trustees for the common fund . . . and for such payment each member is entitled to the credit thereof in the books of the society and to a receipt signed by the president and secretary of the board of trustees, and is secured for such payments by the pledge of the common property of the society." In consideration of this pledge the society assured the member free board and dwelling, care in sickness and old age, and an allowance necessary to requite his simple wants. Children and minors after the death of their parents became orphans under the special guardianship of the society.

The trustees numbered thirteen and were elected by the people annually on the first Tuesday in December.

Such, in brief, was the charter under which these disciples of Christian Metz lived their active, unobtrusive lives; in the world but not of it; sheltered by their faith; quaint, unnoticed, but a chosen people. German determinism and frugality were accomplishing what Dowie's heterogeneous Zion City flock with all its drive and ballyhoo could not approximate. The ethos of the Amanas was, "Cultivate humility, obey God, love Christ, honor the society." Their doctrine: "Brothers all as children of God."

In dress they desired utter simplicity. The men's suits were made by the community tailor from woolen goods bought at cost from the mills. Like the Nazarenes their beards were untrimmed and soon became a distinguishing feature throughout the countryside. Their hats, black, somber, shaded self-possessed and honest eyes. The women made their simple frocks from Amana calico and wore sunbonnets with capes for head-coverings.

At the center of all activity and life was the church —a long, unpainted structure mounted on massive beams and erected like Solomon's temple without the sound of a hammer or the use of nails. The interior was pale blue (and remains so today) the pews severe and straight, the floor spotlessly clean, almost white from weekly scrubbings. There were private rooms in which at some services the men and women met separately and where, at other times, the members of high and low spiritual orders might assemble before the regular *Versammlung*.

In those early days when Utopia seemed a logical consequence of the spirit and prophecies of Christian Metz there were prayer meetings every evening of the week. The order of a Sunday service was as follows:

1. Silent prayer
2. Psalter (antiphonal by elders and congregation)
3. Silent prayer
4. Readings from prophecy of Christian Metz or another *Werkzeug*.
5. Prayer by the elders
6. Scripture meditation
7. Exhortation by the elders
8. Probable inspiration by a *Werkzeug*, i.e., one capable of divine utterances
9. Closing hymn
10. Benediction

The men then filed out one door and the women and children departed by another way with the elders' caution that no vain conversation be carried on after the service. Nor was this admonition necessary since the colonists would have cared only to say, "Behold how good and pleasant it is for brethren to dwell together in unity!"

Once each year the *Liebesmahl*, or lovefeast, was observed—a day scarcely paralleled by any Protestant holy day. At this occasion the great goblet was used and the most solemn communion instituted again in the hearts of those who were anxious to believe and ready to vow that nothing should separate them from the love of God. *Bleibtreu* was their song as they approached the broken bread and proffered grail.

> Bleibtreu, denk was Gott gethan
> Schon von deiner Jugend an;
> Denk an deine Sündenschuld,
> Denk an Gottes Treu and Huld!

The members of the highest spiritual orders attended a ceremony of foot-washing while an elder read John 13. And scattered throughout the kneeling congregation were a number of scribes who recorded the testimonies of the Lord as they were voiced in moments of divine inspiration, so that they might preserve for time and the new order such words as these: "I give to each soul which clings to me a kiss of love. This pertains to the soul which possesses my grace and strives for it early and late."

An Idyllic World

Sketched from the palette of the most cynical a study of the Amanas could not help but portray in some line or shadow a suggestion of the idyllic, so genuine was their *Weltanschauung*. There were no books in the

homes save the Bible and prophecies; no musical instruments in community or church but the voices which chanted God's praise; no modern inventions to make inroad into the simple routine of a contented people except the unpatented improvements which Amana minds devised to assist them in their industries. The schools were strictly parochial and if a young man manifested ability toward some profession the community paid his way to college knowing that upon graduation he would return to set up practice within the colonies. Because the Amana villages were considered religious institutions they were exempt from taxation and because the members were nonresistants they were spared active service when their brothers across the sea perpetrated—or were accused of perpetrating—a holocaust in 1914.

II.

But the Amana of today is its own sovereign. The Tübingen theologian, Karl Adam, might have had it in mind when he said, "The modern spirit has been torn loose from the deepest and strongest supports of its life, from its foundation in the Absolute." It has lost the far vision of its founders and has permitted itself to become enmeshed by the deepening confusion of our misfortunate times. Today it is interesting mostly as a prophetic phenomenon to which an ambitious appellant may refer in predicting a like fate for apostate nations and men.

Instead of spiritual elders to direct the affairs of the colonies we now find a business manager who scarcely speaks the language of the old order when he says, "Modified capitalism has embodied modern theories of government with the nation to take care of the problems of unemployment, old age relief, and sickness benefits." He hints at another situation: "The 1934 birth rate was below the death rate, but this is the first time in years that this has occurred and we are confident that it will not continue!" He is confident and facile: "We realize that the return of prosperity will bring its problems but we face them unafraid. We can rely on our carefully made plans."

When Transition Set In

Probably transition set in a few years ago when one of the trustees bought an automobile and drove it—with some misgiving—through Amana's quiet streets. Or perhaps the first conducted tour through Amana's mills brought the world a bit too close. A young fellow wooed a girl outside the colonies and overruled the elders' edict not to marry. A paved highway skirted the towns. . . . Billboards were erected on Amana soil. . . . One of the trustees was accused of misappropriating some funds. . . . Magazines were smuggled into the homes. . . . Epicureans demanded public restaurants. . . . Musical instruments appeared. . . . A dance hall started in the valley. . . . The fear of God was happily removed. . . .

All that the new order feared was to be accused of antiquarianism and probably therefore it came over so easily to the side of liberalism and revolution, ready to believe that what is new is good. At any rate, it so came about that the principles and beliefs of yesterday, once timeless and priceless values to be defended, now presented an anamorphosis too distorted to be bothered about.

The new articles of the colonies (May 17, 1932) are basically economic. They begin: "The name of this corporation shall be Amana society and its principal place of business shall be in Amana, in the county of Iowa, state of Iowa, but it may have offices or agencies in such other places as may from time to time be designated by resolution of the board of directors of the corporation. . . ." Then follow ponderous, legally phrased articles in which the society of Christian Metz is always designated as "the *old* Amana society which was formed not for pecuniary profit"; enumerating the powers of the corporation and having much to say about common stock, preferred stock, participating stock, prior distributive shares, and the preemptive rights of stockholders. The doctrine of the old order, "Brothers all as children of God" receives a new baptism: "The corporation shall not be bound to furnish medical or surgical care and attention to the holders of a share of Class A common stock, or to their dependents . . . " together with a deftly worded proviso.

Christian Metz is dead. And only an occasional elder of the happier day recalls his song:

> Bleibtreu, halt den Liebesbund,
> Stehe fest im Glaubensgrund,
> Nam' und That soll stimmen ein,
> Dass Gott segne die Gemein!
> Ach bleib treu, du Jugendherz,
> Sonzt kommet spaeter Reu und Schmerz,
> Murre nicht bei deiner Last,
> Die du jetzt zu tragen hast!

The real Amana, the Amana of the Spirit, undaunted by the intrusion of skepticism, has passed away. In its place is just another setup of "modified capitalism." And as is generally the case, its corruption is attributed to an outside influence while a remedy is sought in economic formulae and experimentation. It will, no doubt, never occur to Amana that it should go back to the devotion of its founders, for neither does it occur to us that we might reclaim the animation of seemingly outmoded institutions.

Even old-timers are ready to admit that conditions in the colonies are merely a reflection of the disruption in the whole economic order, and that nothing they might have done could have saved them from the greed of both right and left. The new corporation, uniting in the industrial recovery projects and subscribing to the corn-hog programs, looks to the government for its relief. Its spiritual life is gradually becoming paralyzed by necessary attention to all sorts of secular loyalties. The vision of communism is gone. The dining room is dark. The stores cater to tourists. The mills manufacture goods for competition.

The church is strangely out of place. The bread of the *Liebesmahl* has been broken for the last time and the great goblet is on display under a glass case together with some of the dusty prophecies of Christian Metz. Faith has left Amana slowly, as though its dim appendages might still be held in the dead hands of its

first witnesses. But it is practically gone. And you who might have delighted in seeing a bit of the old world retained in all its quaintness within the new; you who might have been glad for camera studies of grandmothers in their sunbonnets or women in gray calico filing to the house of God with large Bibles gripped firmly in hand; you who could have used illustrations of a people whom the Lord had led into a land of milk and honey—you are seeing the colony too late. The only vestige of the old order that remains is Amana bread, which is still baked over an open hearth—but it is good!

BOOKS

Gotterdämmerung

THE PASSING OF THE GODS. *By V. F. Calverton. Charles Scribner's Sons, $3.00.*

NO MORE competently written obituary of religion has been put into print. If the corpse were only as dead as the author thinks it is, the essential part of his words might well be cast in mortuary bronze. The indictment of religion centers in the alleged fact that it has always been an instrument of exploitation. Another way of putting it is to say that the function of religion has been as a "means of maintaining life-values . . . to preserve those values that are accepted by the majority of the group at any given time." This latter statement has much truth in it. It tells why religion has generally been the ally of the status quo, why it has crowned the kings, blessed the banners and sanctioned the wars; and why it has also developed ceremonials appropriate to the patterns of economic life—hunting, herding, planting, harvesting. But, says Calverton, religion has so constantly and characteristically been the tool of tyranny that the freeing of the masses from their exploiters and the socialization of industry and government demand the elimination of religion. Communism and atheism are not merely accidentally associated in Russia. They are logically and necessarily connected. Calverton is for communism; therefore he is for atheism. As atheism clears the way for communism by destroying the religious sanctions of capitalism, so communism also promotes atheism by rendering the consolations of religion superfluous. "By actually endowing the masses with the security and power which religion only had promised them in the past, soviet Russia has succeeded better than any other country in destroying the roots of the religious mentality. . . . Science and society in soviet Russia fulfill the need that the illusion of religion satisfied in the development of the race in the past." This is at least a clear-cut statement of a point of view. To get the full development of Calverton's thought, one must await his promised book dealing with property and nationalism, as this one deals with religion—these three being the "basic cultural forms" that determine the interests and therefore the minds of men. While awaiting this, one might consider his earlier work on "The Bankruptcy of Marriage."

W. E. GARRISON.

A New Appraisal of Socialism

SOCIALIZING OUR DEMOCRACY. *By Harry W. Laidler. Harper & Brothers, $3.00.*

ONE of the most engaging figures in the American socialist movement is Harry W. Laidler. A radical since his student days, a candidate for public office on numerous occasions, a scholar and a teacher, and now executive director of the League for industrial democracy, he is in a position of leadership in which his clarity of thought and his sanity of approach can be implemented with telling effect.

His latest book is something of a tract for the times, an analysis of the economic and cultural metamorphosis which a capitalistic society must undergo if it would ever become truly democratized or socialized. In the opening chapters the author seeks to reveal the nature and rapidity of our economic decline. Torn assunder with its own dilemmas, capitalism has passed the stage in the historic process in which it can reasonably expect to recover. Up to this point the Marxian analysis applies with an inevitability which suggests the judgment day of our social and economic sins. "Just as slavery gave way in many lands to serfdom and serfdom to capitalism, so capitalism will soon be compelled to yield to another order." Powerful forces, says the author, are at work to bring this about: First, industry is rapidly becoming monopolized, that is to say, collectivized, even under capitalism, and is thus approaching the time when it must be socialized for the common good rather than for private profit. Second, ownership of these monopolies is becoming so diffused, and management so far removed from this ownership, that the eventual transfer from private to public ownership is not only conceivable but, within certain limits, inevitable.

Not altogether inevitable, for whereas capitalism contains the seeds of its own destruction the threat of fascism is a menacing one and must be resisted by the popular will. But if socialism is not inevitable, neither is fascism. Dr. Laidler counts heavily on our traditional love of liberty to exorcise economic dictatorship before it gets a strangle hold on our nation. He further departs from the contemporary communistic analysis when he claims that the revolutionary technique does not necessarily involve violence. In a country as complex in its industrial organization as is ours a violent overturn would produce more evils than it would cure, and would therefore defeat its own purpose in the end.

Assuming the election of a socialist to the presidency of the United States, the author visualizes the gradual taking over of one major industry after another; but even "prior to the election . . . in many countries non-socialist parties will have been forced, both through the pressure of minority groups and through the logic of industrial events, to take under government ownership and operation a number of important industries in the fields of public utilities and perhaps of natural resources and credit; to give employment in public occupations to increasing numbers of our country's workers, and to deprive the capitalists, through a system of taxation and of regulation, of a considerable part of their present power." Once in power the process of socialization could be hastened; but—and this point should appeal to the rugged individualists—"under socialism there would probably be a number of lines of industry, particularly in the field of periodicals and other educational projects, in handicraft and agricultural industries, and in newer lines of effort, where industry could be safely left to voluntary cooperative or private groups, or both, under adequate regulation. In general, however, the basis of industry would be social rather than private, and industry would be run for use and not to enrich the few."

Capitalism, so runs the argument, cannot guarantee employment or any other form of security; neither can it permanently guarantee those conditions under which health, culture, recrea-

tion and other forms of human welfare and happiness are possible.

This book reveals once more how hopelessly American radicals are divided in matters of revolutionary technique and procedure. Socialists and communists hate fascism more than they hate anything else; yet each side accuses the other of employing precisely those methods which will make fascism in this country inevitable. Dr. Laidler, following the traditional socialistic approach, dreads the violence which the communists predict and at times seem to threaten; but his own analysis, it would seem, does not take sufficiently into account the inherent violence of the system which the socialist technique of nonviolence must encounter in order to overcome. Can nonviolence produce the transformation of our economic society which both socialists and communists desire? To that question American radicalism has not yet been able to give a convincing affirmative answer. And Dr. Laidler does not give it. There is a vast amount of vague, groping, uninformed and unattached radicalism in this country; but the numerical strength of socialism or communism is not such as to give reassurance that either of these parties will finally lead the way to a socialized society. The radical leadership which America needs must undoubtedly spring out of these parties and derive its basic analysis and inspiration from them; but it must also take root in American traditions, speak the American language and hammer out its philosophy and its technique in terms of our own industrial and social relationships. That analysis, that philosophy, that technique, that leadership has not yet arrived, but it is certainly emerging as Dr. Laidler's book once again proves.

EDWIN T. BUEHRER.

CORRESPONDENCE

The Rich, the Poor and Taxes

EDITOR THE CHRISTIAN CENTURY:

SIR: The interests which for two years were complaining that the federal budget was not balanced are now up in arms against any budget-balancing with new income and estate taxes. Mr. David Lawrence, astute spokesman for big business, asks plaintively: "Why work if new taxes wipe out savings?" He is distressed also because the administration's proposed increased levies will make life insurance more costly. One magnate who is paying $20,000 yearly on life policies is quoted as threatening to cancel same and declaring that his fellow millionaires would do likewise, thus leaving the life insurance companies on the shoals. Mr. Lawrence is sure that "when the soak-the-rich fury has spent itself, and the budget is still unbalanced, the next step will be to soak the poor."

One would think this solicitude for the poor would have found expression earlier when the sales tax was being imposed in many states. But if these spokesmen for the interests made any outcry against that tax it escaped my notice. One of the remarkable things about our experience here in Colorado was the ease with which our big Denver dailies became reconciled to the sales tax although valiant in their opposition to a proposed income tax.

The new federal bill has not been completed, but the increases contemplated will hardly affect family incomes under $2,500 or direct inheritances under $5,000. A table I have at hand (copied from the December, 1932, bulletin of the Chase National bank) gives the income tax paid by a married man with one child as follows, for three countries:

	Taxes paid in		
Income	U. S.	France	England
$1,000	.....	$24	$39
2,000	.....	98	202
5,000	$84	709	862
10,000	448	1,988	2,240
50,000	8,508	19,578	22,392

A glance at these figures will reveal how little basis there is for talk about unbearable income taxes in America. Let us decide soon to begin paying our way, as England is doing. Paying our way will help to bring about some needed economies, especially in war preparations.

What about our big corporations which are in despair over the proposed increase of 1 to 3 per cent in the rates for large concerns? According to one spokesman, "Big capital . . . will instantly cease so far as any expansion is concerned." He doesn't see why one should "work his life away" in doubtful business ventures and, if he makes any money, "give it to the government."

One way to judge of the impoverished condition of these corporations is by the salaries they pay. The Federal Securities Exchange commission has made a study of this question. From its figures the New Republic for July 9 quotes data for 107 concerns. In 99 of these the high officials in 1934 drew compensation of from $25,000 to $365,000 apiece, in addition to what they drew in dividends on stock they owned. The employes of these 107 corporations, according to the U. S. Bureau of Labor, were paid in December, 1934, from $12 to $29 weekly. Which of these groups should help balance the budget?

Denver, Colo. F. S. KINDER.

Methodist Laymen and Their General Conference

EDITOR THE CHRISTIAN CENTURY:

SIR: In the editorial, "Methodist Money Speaks," you set forth the organization formed at the Union League club meeting with purpose, pronouncements and challenge. In harmony with its call to study the suggested philosophies of life, I herewith enclose a copy of the official action of the general conference of the Methodist Episcopal church of 1932. For reasons best known to the committee on publication, this does not appear in the Discipline, the popular abridged edition of the law of the church. It is nevertheless a monumental deliverance and unequivocally lays bare the issue of the church with the existing order. To this interpretation I most heartily subscribe, not because given ex cathedra but because of personal conviction. It is nothing short of mockery for the church to train men along highly cultural, ethical and Christian lines, solemnly to ordain them ambassadors of Jesus Christ, and to require fidelity in the proclamation of the oracles of God, and then expect these same men to quench the living voice of the Eternal within, yielding either to a dictatorial ecclesiasticism or to a self-appointed coterie of men posing as final interpreters of the gospel message. That is just where the fight of faith is fought, the battle lost or victory won. Was it not Peter who said, "We should obey God rather than men"?

St. Paul, Minn. JAMES IRVING ASHER.

[ENCLOSURE]

Committee on State of the Church
Report No. 14

Title: A Christian Appraisal of the Acquisitive Society

Adopted May 20, 1932. Total membership of committee, 251; number present at time report was adopted, 57; voting for, 41; voting against, 11; not voting, 5.

"Confronted by the spectacle of the breakdown of our social and economic structure around the world, with its toll of human want and misery, it is clear that *the church must not acquiesce in the continuance of the present status.* An economic order that produces privileged classes has proved itself incapable of performing the elementary duty of providing the whole population with the means of existence and growth. The least definition with which the Christian conscience can be satisfied in that society is an organized cooperation for providing the largest possible measure of life for the greatest numbers of its members. Our present social order fails even to approximate this definition, for it produces a

few incomes that are great beyond either need or reason while condemning large sections of population to abject want through no fault of their own. As our bishops declared in 1930, *'We cannot escape the conclusion that a more equitable distribution of wealth is basic.'*

"The present industrial order is unchristian, unethical and antisocial because it is largely based on the profit-motive which is a direct appeal to selfishness. Selfishness is never morally right, never Christian, and eventually never benefits anybody. It is now clear that this moral defect produces functional incapacity by throwing the forces of consumption and production out of balance. A satisfactory social organism cannot grow out of an unsocial seed. Self-interest is both planless and, in the largest sense, without social intelligence, thus producing the periodic economic crises which from time to time plunge the world into depression and want.

"The present calamity is becoming increasingly threatening, so that it makes imperative a reconstruction of our economic order. Therefore, it is an urgent duty now devolving on us to make clear the ethical issues involved in the functional causes of our current economic crises. *We must stir the conscience of mankind to create a social way of life in which all men have opportunity to develop their capacities to the fullest possible extent."*

DANIEL L. MARSH, Chairman,
W. A. ELLIOTT, Secretary.

The above report was adopted May 26, 1932, by a majority vote of the general conference, 764 delegates being present.

From the Chairman of the Methodist Lay Group

EDITOR THE CHRISTIAN CENTURY:

SIR: I stand mute before your indictment, "Methodist Money Speaks," except as to the count that I am or was the president of a collapsed bank. Please correct this statement in your next issue. The bank to which you allude collapsed nine months after I had been removed from the presidency because of my unwillingness to cooperate in an ill-advised merger, which merger was a factor in the collapse of the bank during the financial cyclone of June 1932, wiping out my savings of a lifetime. I had been promoted chairman with no duties and no authority.

Winnetka, Ill. HENRY S. HENSCHEN.

An Open Letter to the F.O.R.

EDITOR THE CHRISTIAN CENTURY:

SIR: Since you published the open letter of the officers of the Fellowship of Reconciliation to the emperor of Ethiopia, will you publish this open letter to Mr. Sayre and the F.O.R.?

Dear Sir:

I have just read your article which appeared in The Christian Century of August 14. I am at one with you in your deep desire for world peace. But I am unable to agree with you in the stand you take on the question: Should the Ethiopians fight in self-defense, or should they, under the circumstances, lay down the sword and let the Italians march right in and take full possession of their resources?

As you are well aware, the conscience of Christendom is on the side of the Ethiopians. All devout souls, Protestants, Catholics and Jews, side with the Ethiopians.

Let us suppose that there are five hundred million people in the world, who, in this great hour, when all eyes are turned toward Ethiopia, side with the Ethiopians. Why should not those friends of Ethiopia offer some financial aid to the Ethiopians in their efforts at self-defense? Couldn't they give one dollar each? Five hundred million dollars, cabled to the Ethiopians in September, would bring results.

. Will not your great organization, the Fellowship of Reconciliation, make a world appeal to this end? I think you should make it hard, not easy, for the Italians to crush and plunder those high minded and inoffensive Ethiopians.

Claremont, Calif. MARY LEITCH.

The Question Box

Please explain Paul's teaching in Romans 14 and 1 Corinthians 8 with regard to the Christian's liberty being a stumbling block to the weak. What does he mean by his reference to a brother being "grieved," and to the "wounding" of conscience? In what way could the wounding conscience have such serious consequences as to warrant Paul's strong language, i.e., "destroy," "overthrow the work of God," "he that is weak perisheth," "ye sin against Christ"? Does Paul mean to say that the person who by eating meat—an act in itself innocent—causes another to stumble is morally responsible for his brother's downfall? If so, do you regard Paul's argument as sound? How far may the principle involved in his teaching be extended? W. B., Strasburg, Ohio.

THE problem which the apostle was discussing in these passages arose out of the custom in Græco-Roman communities of offering food of various sorts at the heathen temples as sacrificial gifts for the purpose of sustaining the idols themselves or the priesthood which ministered to them. Much more was often thus provided than was needed, and the remainder was sold in the markets, and could be purchased by any of the people. Such food was usually stamped with the temple seal, so that it was apparent that it had been consecrated to the service of that god. Christians were likely to buy it, as they would any other provision. This gave rise to the question as to the propriety of such a transaction, since in a secondary sense one was participating in a heathen traffic.

In the conference at Jerusalem in which the principle was established that it was unnecessary to require obedience to the Mosaic law of non-Jewish converts to the gospel (Acts 15), it was expressly stipulated that certain practices which were particularly abhorrent to Jews were to be avoided, such as the use of foods which had been consecrated to idols, sexual immorality, so common in pagan society, particularly the practice of marriage within the degrees prohibited by the Levitical code, and the use of meat which had been improperly slaughtered, so that blood was not thoroughly drained away. Evidently the early effort on the part of gentile Christians to observe these rules gradually relaxed, especially the one relating to food marked with a temple seal; and the question came to Paul, "Since we know that an idol is nothing, why be worried about the necessity of careful distinction between the idol food and any other sort?" The apostle's answer is: "You are quite right. There is no difference. All meats are alike good. But there is a higher principle. Perhaps some of your brethren, more sensitive on that point, might be scandalized by your behavior; it would be better to deprive yourselves of any such privilege for the sake of the others."

It is easy to see that some members of the group might be so hurt by the freer conduct of their associates that in confusion and displeasure they would abandon their profession of the faith and relapse into apostasy. It is that danger against which the apostle warns his friends, while admitting that the rules first made were unnecessarily strict for gentile observance. He says that for himself he would be willing to abstain from all meats rather than offend any of the brethren.

The principle is of wide application in the church. We all have experiences of similar sort with those of our companions, perhaps of our families, whose prejudices are strong against practices once deemed wrong for Christians, but now regarded, rightly or wrongly, with less disfavor. How shall we deal with such problems as Sunday amusements, the use of intoxicants, card playing, dancing, the approval of the war system, the practice of gambling, either in the stock market, or in games of chance, or at church raffles? It is not intimated that these and other similar matters are on the same level of moral values. But in every case the individual must reach a decision in the light not only of his personal convictions as a follower of Jesus, but as well in view of his influence on others, and the good or evil effect of his behavior. One must remember the probable effect of his conduct on the lives even of people whom he regards as "weak," or overscrupulous. They too must be kept in the regard of any friend of the Lord.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Ask Church Aid For Ethiopians

Interfaith Committee Fund to Solicit Funds for Abyssinian Red Cross—Bradford Young to San Francisco

(Correspondence from New York)

NEW YORK, Aug. 17.—Great anxiety is felt in religious circles here over the Italo-Ethiopian crisis. A few days ago an informal interracial group, representing Jews, Catholics and Protestants, discussed the whole situation. It was decided to call a larger meeting to organize a representative national interfaith and interracial committee to work out more comprehensive plans for grappling with this crisis. The call for this larger meeting pointed out clearly the stake which religious minded Americans have in this oncoming storm. To quote: "As Americans we have an inescapable responsibility to do everything possible to bring friendly cooperative methods of peace into play in this crisis. Not only our obligation as a younger Christian people to Ethiopia, the oldest Christian nation, but our inevitable involvement in the economic and political chaos which the cosmic disaster of modern war creates, impels us to do what we can, even at this late date, to avert conflict and injustice. The announced program of Italy not only menaces one of the two remaining free nations in the vast continent of Africa, but it constitutes a direct threat to the peace of the world." Special prayer services for peace are to be held in many of our churches tomorrow and collections taken for the Ethiopian Red Cross.

* * *

Express Divergent Views on Political Meddling

In a recent sermon at the Calvary Baptist church Rev. Ralph E. Stewart, pastor of the Hildreth Baptist church in Columbus, Ohio, made vigorous protest against clergymen meddling in politics. He said there were many Baptist ministers "who would use the church organizations and denominational machinery to bring about revolutionary changes in our political and economic order and in effect establish state socialism in the United States." On the same day John Haynes Holmes took quite a different view, urging that Christianity and communism should cooperate to bring about the better world which both seek. Dr. Holmes believes that communism is strong in its scientific approach to world problems but lacking in spirituality. On the other hand he finds Christianity weak in its practical program but strong in its apprehension of spiritual truth. He therefore suggests that they "unite to work for the welfare of mankind and to hasten the achievement of God's kingdom upon earth."

* * *

Bradford Young Called To San Francisco

Rev. Bradford Young, who since 1926 has been associate rector of the Protestant Episcopal Church of the Holy Trinity in Brooklyn, has accepted a call to the rectorship of Trinity church in San Francisco. He will preach his final sermon in his present charge Sept. 1. During the time Mr. Young has been in Brooklyn he has done much to show the interest of the church in the industrial workers, taking an active part in several bitter labor disputes. He has also rendered splendid service to the cause of peace. To him probably more than to any other person has been due the outstanding showing made by the Brooklyn churches in the peace demonstrations of the last two or three years.

* * *

Press Hillquit Workers' Rights Amendment

The socialist party is putting on a campaign for the Hillquit workers' rights amendment. This amendment, which was drafted by the late Morris Hillquit, would give congress definite and clear power to legislate on child labor, the minimum wage and all other phases of social security and in addition would give the federal government power to take over natural resources, banking, public utilities and other business and operate them for the benefit of the people. This amendment has already been endorsed by hundreds of labor organizations as well as by farm, unemployed, fraternal and church groups. Congressman Vito Marcantonio has introduced it in the house of representatives. The sponsors of this amendment are organizing a group of churchmen to work for it in ecclesiastical circles.

* * *

Presbyterians Help Claude Williams

The Presbyterian fellowship for social action in the synod of New York has interested itself in the Claude Williams case. Most Christian Century readers are familiar with the case of this young pastor in Paris, Ark. which came up before the last general assembly of the Presbyterian church. While the decision rendered in that case by the church was in accordance with ecclesiastical law there were many who felt that something less than justice had been done Mr. Williams. Now the organization mentioned above is contributing to his support as are also several other church and semi-church groups. Rev. G. Shubert Frye is secretary of the fellowship for social action and may be addressed in Youngstown, New York.

* * *

New York Labor Temple Still in Danger

While the board of national missions of the Presbyterian church has taken several actions looking toward the saving of the Labor Temple building at Second Ave. and 14th St. the situation is still critical. The state rehabilitators, who are charged with the responsibility of salvaging the assets of the companies guaranteeing mortgages, suggest that they have found a buyer for this property who can pay more than the church. It is expected that the matter will soon be passed upon by the court.

EDMUND B. CHAFFEE.

Reich Continues Attacks on Jews

Nazi Authorities Gain in Determination to Persecute—But Discontent at Economic Pinch Also Grows

(Correspondence from Germany)

FRANKFURT-A-M., Aug. 7.—Events of the past few weeks indicate that radical elements in the national socialist party have again exerted their influence so successfully that optimists here who have prophesied the dawn of an era of steady political evolution are somewhat premature. Those sympathizers with the present regime who have always declared that the anti-Jewish, anti-Christian attitude adopted by many party leaders would be gradually modified as these latter accustomed themselves to the responsibilities of government, are momentarily under a cloud. For the campaign against the Jews is being carried out today with as much vigor, if not by the same methods, as in 1933. Nowadays, there is no beating of Jews in public, but everything is being done to drive them out of business life, just as hitherto they have been expelled from state appointments. It does not matter that a German Jew may have served, suffered and his relatives died for this country during 1914-18. He is "racially unfit" even to be an assistant in a bookstore, lest his ideas should contaminate German "culture." If an Aryan should want to marry a non-Aryan, the marriage is not at the moment *legally* prohibited, but excuses are to be made by local registrars of marriages to prevent it taking place—until such time as a law can be made on this subject!

Anti-Jewish action it is clear is now being led more and more into legalized channels. Well-informed observers expect that the coming party conference in Nuremberg (Sept. 10-17), will be marked by the announcement of the sharpest measures against the Jews. If the speeches and writings of Julius Streicher, party leader for Franconia and high priest of anti-semitism, are any indication, the introduction of the twentieth century ghetto should be expected. Jews will be given their own places of amusement, such as cafes, restaurants, and bathing pools, and their own schools; they will not be permitted to "contaminate" the rest of the racially-pure Teutons. Any Germans found mixing with Jews will certainly be treated as befits persons not conscious of their duty to the philosophy of "blood and soil"! If to this be added the determination to draw a legal distinction between Aryans and non-Aryans by giving the former the rights and privileges of "citizens" and the latter only those of "subjects," the racialists can desire no more.

* * *

Jewish Drive Device to Cover Economic Discontent

Why this new offensive against the Jew in Germany? The answer is not far to seek. As so often in past history and par-

ticularly during the growth of the national socialist movement the Jew is again made the scapegoat. Anyone who lives, like the present writer, in west Germany and knows the conditions of the Ruhr and in other industrial centers realizes immediately that this campaign is just a bluff to distract the workers' attention once more away from the essential fact, viz., the economic chaos into which the third reich is drifting. The worker is discontented with existing conditions. He is tired of living on starvation wages, yet his leaders tell him there is no possibility of any increase. He has ever before him the fear of further unemployment when the winter comes. This fact combined with the growing disillusionment regarding national socialist ideals has made the worker the fear, not the support, of the present régime. In order to prove that the leaders still stand by the "unalterable 25 point program," this attack against the enemies of the régime has been launched.

Another fact which must not be forgotten is that under national socialism the party conference, rather than the reichstag, is the assembly to which the leaders think they must render account. And the recent radical action must be also interpreted as the kind of rally which takes place under an ordinary parliamentary system before a new election. But with each succeeding month, the vast majority of the population becomes more alive to the actual condition of things. Greater knowledge is momentarily producing only despair. Later, but not yet, changes may come.

* * *

Catholics Placed in Hard Position

The national socialist adherence to "positive Christianity" has also revealed itself lately in violent attacks upon what is officially described as "political Catholicism." General Hermann Göring, minister-president of Prussia, recently issued a decree, later extended to the whole reich, which gave the executive organs the authority to interfere energetically wherever Roman Catholic priests did anything considered opposed to national socialist theory. A number of arrests have followed. In addition, all Catholic youth organizations have been dissolved and forbidden any kind of public meeting or demonstration. This has led to much bitterness, especially in the Rhineland, and clashes between Hitler youth, the state organization, and Catholic youth members have been frequent.

The government's determination, expressed in a statement from the minister of the interior, to enforce the sterilization law, even though it runs counter to the Catholic faith, has also led to much resentment among the members of that church. In this issue, the problem of loyalties, as members of state and of a world church, has arisen in its most acute form, and is by no means settled yet. Reports from all parts of the country show that such actions as this, the attack upon the students and the opposition, among large sections of the business population, against measures taken to increase exports (such as the recent 2-3 per cent levy, for instance) indicate that the first glow of enthusiasm has passed.

* * *

Another Drive Due Against Protestant Opposition

While the Roman Catholic church has already come to grips with the state authorities, the Protestant church continues to be divided and the opposition continues its refusal to cooperate in action which can only end in the whole church becoming simply a department of the state. This struggle has again reached one of its crises. The appointment of Herr Hans Kerrl as minister for church affairs shows that the government is going to attempt once more to remove this running sore which poisons the whole body politic.

Whether the removal will leave something worse than the sore itself, time alone can show. All that is evident at the moment is that thousands of German Protestants are still determined to resist application of the totalitarian doctrine of national socialism to their religion. The stories which could be told of parishes that have stood firm to their faith and refused to accept pastors imposed upon them by Reichsbishop Ludwig Müller and the German Christians are strong evidence of faithfulness to the cause which have hardly been equaled in politics here since 1933.

* * *

Nazi Fear of Political Encirclement Gone

But whatever may go on in Germany today, the national socialist feels that that is his own concern. Further, things have gone so well with this state in foreign policy during the past few months that he need not worry much about what the outside world thinks. It is not so long since it was feared here that Germany might be encircled by enemies on all sides, that economic sanctions might be imposed against her. But the fears prevalent at the time of the Stresa and Geneva meetings last spring have disappeared. Today, there exists a naval agreement with England and there are hopes of an air Locarno in west Europe. Germany is going ahead with its armaments program on land, in the air and on sea, and needs only time to become the most formidable nation on the European continent. Military conscription will be introduced on Oct. 1, which will enable her in four or five years to call upon all the reserves she may require for future war. She has shown that she desires peace with England and France—but with Russia? The "Drang nach Osten" is today a serious item of policy. Tomorrow, the struggle between Teuton and Slav may begin again, and a new Teutonic imperialism develop, which will probably look back upon the Anglo-German naval accord as one of its important dates. For to hand over the Baltic sea to German hegemony must inevitably be one of the results of that understanding.

A. S. Eker.

Plan $100,000 Social Service Institute for Chicago

A new $100,000 plant is in the offing for the Erie Chapel institute, Chicago, to be dedicated to social work, and catering to the educational, recreational and spiritual needs of thousands of Italians, Poles and other national groups of the north side. The present home was first used by Germans and Scandinavians and later became the headquarters for this center which is operated under the supervision of the Presbyterian church extension board of Chicago. The new building will be made possible through a bequest of Miss Hannah Templeton, who died about a year ago.

Federal Jurist Helps New Deal

Judge John T. Martin Attacks Evils of Bankruptcy—Professor of Religion Ejected by Millsaps College

(Correspondence from Memphis)

Memphis, Aug. 15.—Readers of the daily papers may have raised their eyebrows recently when they learned that a hitherto unknown federal jurist in Memphis had gone counter to the general contemporary trend and decided in favor of one of the new deal agencies, namely AAA. Judge John T. Martin has been well known in the south largely because of his many years successful presidency over the Southern Baseball association. A strong democrat and loyal member of the Memphis machine he was appointed, not many months ago, to fill the vacancy left by the death of Judge Harry Anderson. Many felt that this first democrat to fill the federal position was but a party wheelhorse. To their great and happy surprise one of the first things the new broom did was to attempt a clean sweep of the evils in bankruptcy cases. Thus in a case growing out of the reorganization of the Memphis Street Railway company the judge cut demanded fees of $85,000 down to $12,500. At once appeal was filed with the next higher court, the circuit court of appeals in Cincinnati. Thus this judge who has dared to fight the mulcting of stockholders by bankruptcy lawyers is showing himself anything but a nonentity. Baseball lovers are proud that John T. Martin still remains president of the southern association.

* * *

Methodists Lose Old Circuit Rider

One of the last of the early circuit riders of the Methodist conference of Memphis passed on to his reward recently. Rev. Richard Watson Hood, pastor of the churches at Mason and Stanton, Tenn., was 74 years old and had been a member of the Memphis conference for 49 years.

* * *

Southern Negroes Pray For Ethiopia

Echoes of events in Ethiopia reached to the famed Beale Street of Memphis recently when several hundred Negroes met at Mt. Olive Methodist church under the pastor and former war chaplain, Rev. William Y. Bell, to discuss ways and means of helping the cause of their African brethren. In a gathering that stayed in the church from eight at night till four in the morning Secretary of State Cordell Hull was commended for urging a peaceful solution, Mahatma Gandhi was sent a telegram congratulating him on his recent stand. Mr. Bell stated his own willingness, if need be, to fight personally in the Ethiopian army although he insisted that what Ethiopians need right now is spiritual help. "Father" B. E. J. Johnson, founder of the United Universal Ethiopian Redeem movement, took the platform to urge his hearers to pray that there be no war. "If war starts," he added, "it will be world-wide. Negroes of the West Indies and South

Africa as well as of the United States will go to the aid of Ethiopia."

* * *

College Professor Suddenly Ousted

What looks like another example of injustice to a college professor has just occurred at Millsaps college, Jackson, Mississippi, an institution under the control of the Southern Methodists. Dr. C. F. Nesbit had been, until this summer, associate professor of religion for eight years, and for seven years acting head of department. Without giving him any satisfactory reason, or without permitting him to talk the matter over with any of them, the trustees refused to renew his contract. Thus with only two weeks notice this man was shoved out without a stated reason. Bad enough in normal times this precipitate action of the Methodist trustees assumes the proportion of downright injustice. Mr. Nesbit can think of no other cause for the action than the fact that Mississippi Methodism is of the reactionary variety and his own teaching was in the main stream of liberalism which is becoming so characteristic of Methodism in general in this country. Mr. Nesbit who is studying this summer at the University of Chicago is the holder already of three academic degrees and is working toward a fourth.

JOHN CLARENCE PETRIE.

Education Thrives in the New Palestine

The radio is being enlisted to meet the new educational demands in Palestine. The Jerusalem broadcasting corporation will this autumn erect enormous masts near the Mount of Olives, and the first radio program will be given on Christmas day. Thereafter there is to be a daily five hour program. More than 100 loud speakers are to be set up in the settlements and villages and lectures are to be given in Arabic, Hebrew and English on agriculture, hygiene, education, infant welfare, mineralogy and economics. Palestine now boasts 263 government and 116 Jewish schools. Since 1922 the attendance in the schools has increased 60 per cent; the expenditure on education has increased 50 per cent.

Illinois Congregationalists Meet in September

"Rethinking the church in Illinois" will be the general theme of the 1935 Tower Hill convocation which will draw together over 200 Congregational and Christian ministers of Illinois at Tower Hill, Michigan, on September 3-6. The annual conference is sponsored by the Chicago Congregational union and the Congregational-Christian conference in Illinois.

Apartments for Missionaries at Colgate-Rochester School

President Albert W. Beaven of the Colgate-Rochester divinity school has recently announced gifts adequate for the building and equipment of not fewer than six apartments for "missionaries home on furlough who desire to take further work." Dr. Beaven has also announced a gift of $20,000 from Russell Colgate of West Orange, N. J., as a contribution toward a fund for the erection of the Samuel Colgate memorial chapel.

Delay Quetta Quake Digging

Despite Fears for Property, Health Reasons Hold Up Excavations—Free Speech Maintained by High Court

(Correspondence from India)

NAGPUR, July 22.—The survivors of the Quetta earthquake have been expressing great anxiety about the safety of their properties buried under the debris, and have been urging on the government the starting of excavation operations without delay. The business men particularly have been apprehensive lest their valuable documents, currency notes, etc., now lying under the earth should, under the climatic conditions of India, soon become a prey to white ants and fear there will be nothing left of them, if salvage is long delayed. Soon after the earthquake the military authorities took charge of the devastated area and they applied all their resources of disciplined man-power to bring relief to the suffering and the wounded. Most of the survivors, numbering over 32,000 persons, were sent out of Quetta to different places in the Punjab, and for administrative and health reasons the coming of any persons into Quetta, except with the special permission of government, was prohibited. Mr. Gandhi, who applied to the viceroy for permission to visit the area, was refused permission. So also the president of the Indian congress, Babu Rajendra Prasad, who organized and carried on a successful piece of relief work in Bihar after the earthquake there, was not allowed to visit Quetta. Quetta has now only a few camps, occupied by those engaged in the administration and guarding of the area.

* * *

Thousands of Bodies Buried Under Debris

It is estimated by the public health commissioner of the government of India who visited Quetta recently that between 12,000 and 16,000 human bodies lie buried under the debris. He has given it as his opinion that it will be undesirable to undertake exhumation on any very large scale because of the nuisance from stench and flies to which it will give rise. He therefore recommends that salvaging operations should be undertaken as an experimental measure in certain areas which were non-residential. But the excavation of the populated parts, he thinks, can be undertaken with safety only by March, 1936. The government of India is acting on the recommendations of its officer and postponing the salvage operations.

* * *

Free Speech Upheld by British Judges

A Bengali young man was prosecuted by government for sedition for delivering a speech under the auspices of the Bengal Youth league advocating the communist form of government as preferable to what is generally called capitalism. The chief presidency magistrate of Calcutta convicted him and sentenced him to one year's imprisonment. On appeal to the high court the two British judges who tried the case

Just Published!

NORMATIVE PSYCHOLOGY of RELIGION

By

Henry N. Wieman
(University of Chicago) *and*
Regina Westcott-Wieman

Practical application of psychology to the difficulties of living. It studies the effect of the church and religious experience upon everyday life.

574 pages. 8 vo.....$3.50

THOMAS Y. CROWELL COMPANY
393 Fourth Avenue New York

SAFEGUARD PRODUCTIVE CAPITAL

A new approach to the business problem. A unique and startling book by LOUIS WALLIS. *75 cents*

From your bookseller or
DOUBLEDAY, DORAN
Garden City, N. Y.

Drama In The Church

By FRED EASTMAN
and LOUIS WILSON

A practical manual that sums up the most important things drama groups should know for the task of producing plays in churches, not as entertainment but *as a means of ministering to the souls of men through a great art.* $1.50

WILLETT, CLARK & CO.
440 S. Dearborn St., Chicago

set aside the convictions. In the course of their decision they have made some remarks which are of far-reaching importance. They maintained that all that the speaker did was to encourage young men to join the league and carry on propaganda for the purpose of inducing as large a number of people in India as possible to become supporters of the idea of communism as represented by the present system in Russia. In the opinion of the judges it was unwise to institute a prosecution against a speech of this kind. The effect of it was to give the impression that the government was desirous of taking a kind of step which had been taken in countries like Germany and Italy where the right of free speech had practically disappeared. "So far as we know, that is not the present position in India," declared the judges.

* * *

The Student Christian Movement

The Student Christian movement of India is entering now upon a new phase of its history, as it has been found possible to unify the men students' and the women students' movements into one organization. This was effected at a joint meeting of the general committees of the two movements held in Madras last May. An Indian lady, Miss Sarah Chackko of Lucknow, has been elected as the chairman of the united movement. It will have two general secretaries, one of whom will be a lady. To attend the meeting of the World's Student Christian federation which is taking place in Bulgaria next August the Indian Student movement is sending three Indian delegates of whom one is an Indian lady. Another contact which the Indian movement is establishing is with the newly organized Student Christian movement of Java. Four representatives of the Indian movement are visiting Java this August on invitation. India is also looking forward with very great interest to the visit of the American Negroes who are planning to tour most of the important student centers in India, Burma and Ceylon in the coming cold weather.

* * *

Bill to Regulate Child Labor

The evil of child employment and sweating of child labor is rampant in the bigger cities of India, the number of hours for which these employes have to be on duty varying between 84 and 90 a week without any provision for a weekly day of rest. A bill has been recently introduced in the Bombay legislative council by a well-known social worker to tackle the evil. The bill aims at prohibiting the employment of children under 12 as shop assistants and providing for a 70-hour week for young persons below 18 accompanied by a compulsory half rest day every week. In the case of young persons working in restaurants it is proposed that the maximum time for which they can be made to work should not exceed 65 hours a week. The Bombay legislative council after giving permission to introduce the bill decided last week to circulate it for public opinion.

P. Oomman Philip.

Eucharistic Congress to be Held in Cleveland

The seventh national Eucharistic congress will be held in the Public auditorium, Cleveland, O., Sept. 23-26.

Train Farmers For Palestine

Young Zionists Prepared in Minnesota for Service in Holy Land—Archbishop Acts Against Birth Control

(Correspondence from Minnesota)

Virginia, Minn., Aug. 17.—Near Champlin is located one of the four farms in the United States where young Jewish men and women are undergoing preparation which will fit them to return to Palestine to engage in farming in the land of their fathers. These Hachshara farms (Hachshara means "preparation") are managed exclusively by the young Jews themselves without older overseer or boss, according to Kenneth Ruble who interviewed them recently at Champlin. All the young people on the Champlin farm are city bred, but their enthusiasm makes up for certain deficiencies in their knowledge of farming.

For three years this farm has been operated by the Hechalutz, an international organization. The word Hechalutz means "pioneers," and pioneers these young people will be in Palestine. Early this month, six of these farmers were chosen by their fellow workers to leave in September for Palestine—the goal of their desires. No one can achieve this honor till he has belonged for at least one year to a city branch of the Hechalutz, and has served for twelve months or more on one of the Hachshara farms.

* * *

Bible Conference Opens 40th Session

The Northwestern Bible conference is holding its 40th annual session of the Medicine lake mission grounds near Minneapolis. The conference continues two weeks under the direction of Dr. W. B. Riley, pastor of First Baptist church of Minneapolis, and president of the Northwestern Bible school. Other speakers are Rev. R. L. Mayer, dean of the school, Dr. Herbert Lockyer of Liverpool, England, Dr. Robert G. Lee of Memphis, Tenn., Dr. W. H. Rogers of New York city, and Rev. W. A. Byus of Charleston, W. Va.

* * *

Catholics Condemn Birth Control

Archbishop John G. Murray of the St. Paul archdiocese issued a letter a few days ago to his clergy, to be read at all masses on Aug. 18, in which he directed that "hereafter no individual, or group of individuals, or society may accept or retain membership in any organization recognizing or supporting birth control or sterilization." A part of his letter follows: "Persons employed in any position that involves cooperation of any kind in the process of supporting, promoting or effecting either birth control or sterilization must withdraw from such employment. Physicians, nurses, social workers who contribute to the dissemination of knowledge or participate in any action designed to effectuate birth control or sterilization must be denied the sacraments, until they have agreed to repair as far as possible the injury done and guarantee to refrain from cooperation in such evil. Relief workers who may be commanded to propagate these evils for economic or social reasons must refuse to become agents for such antisocial and demoralizing activity. All persons who have held membership in any society, conference or federation which has countenanced these evils by accepting them in policy or principle or permitting those professing these evils to associate themselves formally with such groups must send formal notice of withdrawal from the group.

"The small bands of vicious propagandists who have captured the fancy or destroyed the morale of our social leadership do not represent the great body of American thought and morals. The propaganda within private and public welfare groups must find an antidote in the organized force of sane thinking and sound ethics. For that reason further information will be sent you in the near future to enable you to set in action a movement to restore the code of correct philosophy to its proper place in the government of social agencies."

Edward W. Stodghill.

Presbyterians Launch Will-Writing Campaign

Believing that many persons die intestate each year or make unwise wills which cause disharmony among those to be benefited, the Presbyterian churches of Rochester have undertaken a will-writing campaign among their members. The church drive will enlist lawyers and prospective clients in an effort to have Presbyterians realize the "importance of bequeathing their property while they are able to do so wisely."

Methodist Junior College Opens in Alabama

The Snead junior college at Boaz, Alabama, is the latest institution to be welcomed into the ranks of the colleges and universities sponsored by the Methodist Episcopal church. Dr. Conway Boatman, president of the new college, has just successfully completed a financial campaign which makes its enlarged academic program possible.

Catholic Peace Group Invokes Paris Pact

The United States was urged to repudiate the "aggressive declarations of Italy" and to call for arbitration under the Pact of Paris of the Italian-Ethiopian dispute in a statement issued recently by the committee on international law and organization of the Catholic Association for International Peace, of which Prof. Charles G. Fenwick, of Bryn Mawr college, is chairman. The statement, which was sent to Secretary of State Cordell Hull said, in part: "Unless the United States is willing to go at least so far as to repudiate the aggressive declarations of Italy; unless we are willing to say that we do not intend to remain indifferent spectators of this act of aggression; unless we are willing, at least, to marshal the forces of public opinion against Italy and to show to the world as well as the nations immediately concerned that there are some 'benefits' of the Pact of Paris, then our solemn ratification of that treaty becomes a mockery, and our future efforts in the same direction can only give rise to a cynicism which must be fatal to peace and goodwill between nations. . . ."

'Reign of Terror' Still Grips Harlan

Sheriff Aids Operators to Keep Unions Out—Governor Talmadge Called "Red"—Decrease in Lynching

(Correspondence from the New South)

NASHVILLE, Aug. 12.—Continued violence in the Harlan, Kentucky, coal field led the governor of the state to appoint a commission to investigate conditions. The commission was composed of three officers of the state guard, headed by the adjutant general, and a clergyman. Their statement discloses all the amazing conditions so frequently reported. They charge that certain operators control the situation with the help of the sheriff who deputizes their paid guards and evicts miners who do not bow to the will of their employers. They charge that there is no freedom of speech or assemblage, that ballot boxes are stuffed, that even ministers of the gospel are intimidated and that there is "a monster-like reign of oppression, whose tentacles reach into the very foundations of the social structure, and even into the church of God." They say "the proof shows that the homes of union miners and organizers were dynamited and fired into, that the United States flag was defiled in the presence of and with the consent of peace officers who were sworn to uphold the principles for which it stands." They quote the regional chairman of the bituminous coal board under the NRA as saying that he had "been unable to obtain the least semblance of cooperation from most of the Harlan county coal operators" and that most of them had refused to live up to the provisions of the code. The sheriff is quoted as telling the NRA chairman that "he was going to aid the operators in their endeavors to keep the united mine workers out of Harlan." The commission recommends that the sheriff be immediately removed from office and the governor has ordered him to show cause why this should not be done. The state guard was sent into Harlan to preserve civil liberties, law and order. A local judge enjoined them from staying in Harlan, then cited those who remained for contempt. The court of appeals then enjoined the local judge from trying them for contempt. The commission further recommends that if law and order and civil liberty cannot be restored in any other way the governor send the state guard to do so, as he recently did in another county. The commission found that in the neighboring mining counties of Bell and Jackson law and order was preserved and that no such condition obtained as in Harlan.

* * *

Governor Talmadge Under Fire

Farmers' and other organizations in Georgia are panning their spectacular Gov. Talmadge much as he does the President. He has been called "disloyal," "dictator," "dangerous"; his attacks on the President have been termed "vicious" and "unwarranted" and he has been advised to "move to Russia." Tom Linder, his secretary of agriculture, who denounces the AAA program and has talked secession because of federal programs, Negroes voting on Bankhead cotton control bill and the decision of the supreme court regarding colored citizens serving on juries, is included in the denunciations. Governor Talmadge won approval upon assuming office by his fight on certain public utilities, but he has since made himself notorious by his fight on the CWA for paying nine dollars per week for road work, for calling the youth in the CCC camps "loafers and bums," for attacking the whole new deal program, and the President, going so far as to reflect upon his person. He arbitrarily reduced automobile tags to $3.00 with the result that bordering states were flooded with cars bearing Georgia tags, and he has defied a federal district court's mandate regarding methods of arbitrating tax assessments. He wears red suspenders, which are displayed in farmers' meetings, and he puts strikers behind barbed wire. He qualifies admirably for classification among southern politicians of the Cole Blease, Vardeman and Huey Long type.

* * *

Lynchings in 1935 Show Decrease

Tuskegee reports only four lynchings for the first half of the calendar year. This is two less than for the first half of last year. Louisiana and Mississippi each were the scene of two. Rape was given as the cause of only one. The press reported one more for each of the two first weeks in July.

* * *

Electrification Proceeds At Muscle Shoals

The TVA enthusiasts are greatly elated over the decision of the New Orleans court of appeals and the passage of amending bills in congress. The tri-cities around Muscle Shoals promise to proceed with their electrification plans, and surveys of the 30 west Tennessee towns desiring TVA power has begun. In Knoxville a local court enjoined the city from proceeding with the building of the first sector of their municipal distributing system with PWA

Train for Effective Leadership in Church Work

NORTHWESTERN UNIVERSITY
Division of Religious Education

Rich Offering of Courses Designed For Ministers, Directors, Parish Workers, Missionaries, Area Field Supervisors and Specialists

Associated With
Garrett Biblical Institute

For bulletin and further information address
Professor Frank M. McKibben
School of Education
Northwestern University
Evanston, Illinois

Baptismal Font No. 16300—one of many designs.

MEMORIALS Made in Wood

Pulpits, Communion Tables, Lecturns, Altars, Chairs or Pulpit Settees. Many other articles suitable for gifts. Send particulars as to your needs.

Chas. A. Dolph
The Church Furniture Man
439 East Main Street
Northville, Mich.

New Songs for New Days

One Hundred Poems of Peace

Compiled by
THOMAS CURTIS CLARK
and
WINFRED ERNEST GARRISON

- "Poets have made more wars than kings," said a famous editor recently; and the editor added, "war will not cease until *they* remove its glamour from the imagination of men."
- And the poets are now doing this very thing—more poems of peace have been written in the past 20 years than in the previous 2000 years! Markham, Lindsay, Oxenham, Sandburg, Studdert-Kennedy, Charles Rann Kennedy and a hundred others have led new prophetic "armies with banners"—armies proclaiming a new world of peace and brotherhood.
- The best poems of this new age are included in this stirring anthology; and the seers of older times have not been overlooked: there are poems by Whitman, Tennyson, Whittier, and many others.

Bound in blue cloth, $1.25.

WILLETT, CLARK & CO. 440 S. Dearborn St., Chicago
200 Fifth Avenue, New York

funds but the city authorities express determination to proceed under some other form of financing if the injunction is upheld. South Carolinians are rejoicing over the $37,000,000 appropriation for the building of the Santee-Cooper dam over the protest of the Duke power interests and see in it a miniature TVA.

* * *

Famous Juvenile Judge Expands Clinic

Judge Camille Kelley, famous juvenile judge of Memphis, recently moved her "moral clinic" into new and commodious quarters. She has heard more than 30,000 children's cases in her fifteen years on the juvenile bench.

* * *

State Has Referendum On Constitution

Tennessee will hold a referendum on the question of a new constitution. The present constitution was adopted in 1870, based upon the original document drafted in 1834. Revision was made very rigid, requiring a two-thirds majority in each legislative assembly for two succeeding sessions, or by a convention and then popular adoption. Progressive legislation has been very difficult.

ALVA W. TAYLOR.

ACLU Has Busy Year

Civil Liberties Union Resists Gag Bills, Deportations, Lynchings

"The toughest year's work in fifteen years" is the way the American civil liberties union characterizes its program of the last twelve months. Employers' resistance to the assumed rights of collective bargaining laid down in the NIRA and by creation of the National labor board resulted "in a crop of strikes unparalleled in the violence which marked efforts to break them."

The ACLU has resisted gag bills, teachers' oath bills and super-Americanism bills. It has defended Negroes against lynching and other forms of oppression; it has come to the help of radicals of many shades of opinion when their rights as citizens were being denied, and has befriended aliens threatened with deportation.

One of the many projects to which the ACLU is at present committed is the securing of two million petitions in behalf of Angelo Herndon, young Negro sentenced to 18 to 20 years on a Georgia chain gang. The petition calls for the release of Herndon and the repeal of the Georgia insurrection statute, dating from pre-civil war days, under which Herndon was convicted.

Germany and Mexico Would "Subordinate God"

No one can understand what is happening in Germany and Mexico who does not appreciate that "the church-state struggle is not on the fringes of development in those countries, but rather at the very center." This statement was made by Dr. Henry Smith Leiper, executive secretary of the American section of the universal Christian council of life and work, in a recent article in the "Jews and Christian news service." Declaring that the totalitarian state claims to be "the final source of authority, the guardian of morality and the goal of all personal endeavor," Dr. Leiper says that "God is to be permitted to remain in Germany only if he will salute Adolf Hitler" and that God "is not wanted at all in Mexico where school teachers are being compelled to sign statements swearing that they are atheists."

Homicide Rate High in The United States

A recent statistical report by the Metropolitan life insurance company deals with the homicide rates throughout the United States. The rate for the nation is placed at 9.2 per 100,000 population. New England states have a rate of less than 2. The southern states make an unenviable showing: Florida, 26.4; Mississippi, Alabama, Georgia and Louisiana, around 20. Among the cities, Lexington, Ky., Little Rock, Ark., Memphis, Tenn., and Birmingham, Ala., the rates ranged from 50 to nearly 60. Two-thirds of the homicides are due to firearms.

Dean of Students at Bucknell Heads Keuka College

Dr. J. Hillis Miller, of Columbia, and former dean of students at Bucknell university, has been appointed president at Keuka college, Keuka Park, New York.

Wisconsin Village Stages Impressive Passion Play

A passion play staged in an open stone quarry, with local talent, and impressive enough to win the enthusiastic acclaim of many newspapers, including the metropolitan press, is the achievement of a Methodist minister and his parish. The parish is in Sussex, Wisconsin, and the pageant-drama, "Christus," was written by its minister, Rev. Anton Stury. Drama critics have said much in praise of the capable acting, the brilliant costuming, the effective staging, and the inspiring choral singing of this community ensemble, and thousands of people from neighboring cities and states have come to swell the summer audiences in an old stone quarry which has been converted into an appropriate open-air theater.

Socialist Christians to Hold Conference

The annual conference of the Fellowship of Socialist Christians will be held at the Brookwood Labor college, Katonah, New York, September 23 and 24. A vigorous program has been arranged with well known leaders discussing the various points of agreement and difference between Marxism and Christianity. The speakers and discussion group leaders include Frank Kingdon, Dave Corey, Ernest Johnson, Adelaide Case, Robert Calhoun, and many others. Mr. Joel Seidman of the Brookwood Labor college is in charge of registrations.

Peace Involves "Struggle," Says Dr. Norwood

That peace will involve the "biggest struggle man has ever faced" and that it can never be won without bravery was the statement made by Dr. Frederick W. Norwood of City Temple, London, at a conference of religious leaders held on the University of Michigan campus recently. Other speakers at the conference were Dr. E. W. Blakeman, Dr. W. P. Lemon, Professor Harry A. Sanders, Professor Stuart A. Courtis and Professor George P. Adams. Dr. Adams gave two lectures on the theme, "Certain Persistent Problems in the Philosophy of Religion."

Ill Health Restrains Dr. Orchard from Active Work as Priest

Dr. W. E. Orchard, noted nonconformist minister of England who was recently ordained to the Catholic priesthood by Archbishop Hinsley, of Westminster, will not undertake any regular work for the present because of ill health. He plans to write and give occasional lectures during several months.

W.C.T.U. Convention to Sound World Peace Note

Already placed in the foreground of the newly launched five-year educational program of the W.C.T.U., the current phases of the peace problem will be accorded unusual attention at the 61st annual convention of the union, which convenes at Atlantic City Sept. 6. A great peace meeting will be held on Sunday, Sept. 8, at which Senator Nye will be the speaker.

New Yorker Heads Catholic Social Work Body

The National conference of social work, which recently met in Montreal, elected Rev. Robert F. Keegan, executive director of the Catholic charities in the New York diocese, as president of the organization for 1935-6. Dr. Keegan's election adds another distinction to his already notable career, which has been characterized by insistence on the highest standards of professional training, the most modern of tested methodology, and the consistent pointing of policies and programs to the high aim of social justice.

Douglas Horton to Address Connecticut Valley Pastors

The annual pastors' conference for clergymen of all denominations in the Connecticut valley, including Massachusetts, will be held at Hartford seminary Sept. 17, 18. Douglas Horton, minister of the United Church of Hyde Park, Chicago, will be the leader. He will give addresses on the general theme, "Some Suggestions for Contemporary Religion," with the following sub-topics: "As to God," "As to Man," "As to Prayer," "As to the World," and "As to the Church." Full information on the conference may be obtained from Charles S. Thayer, Hartford seminary foundation, Hartford, Conn.

Dr. Poling Plans to Reenter Pulpit

Dr. Daniel A. Poling, president of the International Society of Christian Endeavor, editor-in-chief of the Christian Herald and nationally known radio, platform and pulpit speaker, plans to accept charge of a church and reenter the regular pulpit after the completion of the world tour which he is now making in the interests of Christian Endeavor. This tour will take him into about thirty countries, and will require about ten months.

Presbyterians Near the Two Million Mark

The communicant membership of the Presbyterian church, U.S.A., is now 1,959,923, according to the annual statistics of the church for the year ending March 31, 1935. This number applies only to com-

municants in good standing. The total constituency, including all baptized persons and the "Presbyterian population," is estimated at 5,000,000.

Methodist Colleges Graduate 10,279

More than 80 Methodist educational institutions granted degrees and diplomas this year to 10,279 graduates according to a report issued by the board of education of that denomination. Of these awards, 8,346 were earned degrees of all ranks in five universities, six schools of theology, 44 colleges, one medical school, and one affiliated college; 161 were honorary degrees, 529 were certificates, and 1,243 were diplomas.

Greek Patriarch, Friend of Church Union, Dies

Meletios Metaxakes, the Greek Orthodox Patriarch of Alexandria, and one of the recent candidates for the patriarchal throne of the Greek Orthodox church in Jerusalem, died in Alexandria, Egypt, on July 29. Patriarch Meletios, whose spiritual subjects at one time numbered almost 200,000,000, including 125,000,000 in Russia, was well known in the United States as a consistent advocate of unity among the Apostolic communions.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Accent on Youth

(Herbert Marshall, Sylvia Sidney) (Para) Smartly produced, well-acted comedy of middle-aged playwright and his young secretary. Action mostly mental, hence "talkie." Intelligent entertainment despite some extraneous scenes and perhaps too many arbitrary reversals in conduct.

For A: Interesting. For Y: Little interest. For C: No interest.

Alice Adams

(Katherine Hepburn, Fred Stone) (RK O) Skilful screening of very human Tarkington story of girl of humble home fighting for happiness. Mistaken tactics bring her endless embarrassment, often painful, relieved by genuine comedy and sudden happy ending. Fine roles by Hepburn and Stone.

For A: Interesting. For Y: Worth while. For C: Beyond them.

Charlie Chan in Egypt

(Warner Oland) (Fox) Complex murder mystery centered in valuable Egyptian tomb found by scholars, and in the curse supposedly upon them. Weird atmosphere, many false leads, but Oland, in characteristic Chan role, solves all. Some incongruous comedy and pale romance.

For A: Good of kind. For Y: Good. For C: If not too strong.

Don't Bet on Blondes

(Warren William) (Warner) Suave, sophisticated, natural-born-gambler hero turns talents from racetrack to insurance. One freak policy entangles him fatally in romance. Reverses hit him but gambling triumphs. Breezy comedy smoothly played, but ethics dubious to some.

For A: Good of kind. For Y: Doubtful. For C: Better not.

Ladies Crave Excitement

(Preston Foster, Evalyn Knapp) (Mascot) Unoriginal story of high-pressure news-reel-cameraman hero, his hectic doings and romance with rich heroine identity unknown. Much hokum, trite incident, mediocre acting, but manages to get speed, thrill and exciting amusement.

For A: Hardly. For Y: Passable. For C: Doubtful.

Mad Love

(Peter Lorre) (MGM) Unpleasant, irrational concoction of horror and morbidity, plot preposterous, hero repellant. Mad surgeon, infatuated by and offensive to heroine and to audience, does fantastic operation to do away with rival husband. Revolting and gruesome. Lorre's acting fine.

For A: Offensive. For Y: No. For C: No.

Sanders of the River

(Leslie Banks, Paul Robeson) (UA) Colorful, dramatic story, not always convincing, with real African background, native tribesmen as actors. Robeson fine as loyal chieftain, aide to British commander in handling trouble-making rival chief. Thrilling climax.

For A: Interesting. For Y: Probably good. For C: Doubtful.

Smart Girl

(Ida Lupino, Joseph Cawthorn) (Para) Two ultra-modern sisters want hero. He marries one and nasty triangle starts. All villain gets out of it is $100,000 and hero's wife. So hero marries the other. Splendid comedy role by Cawthorn makes much of the film great fun.

For A: Lively. For Y: Unwholesome. For C: No.

Best Recent Films for Family:

Love Me Forever
Mary Jane's Pa
My Heart is Calling
Curly Top
Farmer Takes a Wife
Lady Tubbs

Films of Special Interest for Adults:

Les Miserables
Little Friend
Becky Sharp
Flame Within
St. Anthony of Padua
Escapade

BOOKS RECEIVED

Luke the Evangelist, by Wildrid L. Hannam. Abingdon, $1.50.
Civilization and the Growth of Law, by William A. Robson. Macmillan, $2.50.
Science and Religion, by N. Bishop Harman. Macmillan, $1.50.
Mirage and Truth, by M. C. D'Arcy. Macmillan, $1.75.
The Accuracy of the Bible, by A. S. Yahuda. Dutton, $3.00.
The Money Revolution, by Charles Morgan Webb. Economic Forum Publication, $2.00.
The Role of Money, by Frederick Soddy. Harcourt, Brace, $2.00.
Moneyless Government, Anonymous. Wetzel, $2.00.
Good-Bye for the Present, by Eleanor Acland. Macmillan, $2.50.
A History of Rome, by Cyril E. Robinson. Crowell, $3.50.
President Masaryk Tells his Story, by Karel Vapek. Putnam, $2.50.
Negro Politicians (The Rise of Negro Politics in Chicago), by Harold F. Gosnell. U. of C. Press, $3.50.
Notes of Death and Life, by Theodore Morrison. Crowell, $2.00.
Devotional Hymns. Hope Publishing Company.
The Service Hymnal. Hope Publishing Company.
The Victory of Faith, by George Craig Stewart. Harper's Monthly Pulpit, $1.00.
Throne Rooms, by Gaius Glenn Atkins. Harper's Monthly Pulpit, $1.00.
The Future Life, by F. A. M. Spencer. Harper, $3.00.
History and Interpretation in the Gospels, by R. H. Lightfoot. Harper, $3.00.
The Visitor, by Hugh A. Studdert-Kennedy. Putnam, $1.00.
Liberalism and Social Action, by John Dewey. Minton, Balch, $1.50.
Historic Opinions of the United States Supreme Court. Edited by Ambrose Doskow. Vanguard, $4.50.
Romanoff, by Leonid Soboleff. Longmans, Green, $2.50.
A Search in Secret India, by Paul Brunton. Dutton, $3.50.
The Worship Committee in Action, by Norman E. Richardson and Kenneth S. McLennan. International Society of Christian Endeavor, Boston.
The ABC of the New Testament, by Bernard C. Clausen. Revell, $1.50.
Boy Days and Boy Ways, by Frank H. Cheley. Judson Press, $1.00.

VIGOROUS!
INTERESTING!
UP-TO-THE-MINUTE!

Interdenominational! Many Hundreds of Presbyterian Congregational Baptist Methodist classes use it —15 denominations in all

The 20th Century Quarterly

(Thomas Curtis Clark, *Editor*)

It makes a study of the Bible itself, treating the International lessons in fresh, interesting fashion.

It teaches Bible truth as the key to the solution of the perplexing problems of TODAY.

It aims especially to inculcate Christian ideals and grow character in modern young people.

Write for Free Sample Copy NOW!

THE 20th CENTURY QUARTERLY, 440 S. Dearborn St., Chicago

Willett, Clark & Company *announce the approaching publication of a new magazine to be called . . . .*

CHRISTENDOM

A Quarterly Review

First issue October, 1935
Subscription $3.00 per year. Single copies $1.00

CHARLES CLAYTON MORRISON
Editor, *Pro Tempore*

CHRISTENDOM will reflect the conviction that we are entering a creative era in world culture, and that the Christian church is on the point of coming alive once more to the supreme function of Christianity in civilization. Christianity is itself nothing less than a civilization, and the goal of civilization is, literally, a Christendom.

Ten Years of Church Union in Canada

Due to an unfortunate error in proof-reading, an irrelevant caption was allowed to stand over the following paragraph of this advertisement in last week's Christian Century

TEN YEARS AGO last June three denominations in Canada—Methodist, Presbyterian and Congregational—joined together as the United Church of Canada. What have these ten years of union brought forth? Have the denominational elements fused? What is the status of the intense controversy precipitated by the refusal of a portion of the Presbyterian denomination to concur in the union? Is Canada moving toward a national church? Is there any prospect of other denominations joining the United Church? Canada provides the most ambitious achievement in church union in North American history. What are its lessons for other groups contemplating mergers? These questions, with an interpretative account of the ten years' experience, are the subject of an article by CLARIS EDWIN SILCOX which will appear in the October number of CHRISTENDOM. Other contributors to the first number will include WILLIAM TEMPLE (Archbishop of York), WILLIAM E. HOCKING, PAUL TILLICH, Dean WILLARD L. SPERRY, EDWARD SCRIBNER AMES, JOHN BENNETT, LEYTON RICHARDS, ZONA GALE, HENRY NELSON WIEMAN, GREGORY VLASTOS, H. RICHARD NIEBUHR, CLARENCE HAMILTON and many others.

Plans for the new Quarterly include a rich body of contributed articles, fifty pages of book reviews by the most competent scholars, an impressive format, and practical steps for securing a circulation which shall embrace the cultural leadership of English-speaking countries.

Subscriptions will be received after September 1

Willett, Clark & Company
Chicago **New York**